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C O M M E N T A R I E
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L A M E N T A T I O N S
O F
J E R E M Y.

Wherin are contained; First, the method and order of every Chapter laid open in several Tables; then a literall interpretation of the Text out of the *Hebrew*, with a Paraphrastical exposition of the sence thereof: Afterward, a collection of divers Doctrines, gathered sometimes out of a whole Verse in generall, or from the coherence of the Text; and sometimes out of the particular words of the same; with examples now and then, shewing how the same Doctrines have been verified in experience; Moreover, the reason and proof of every Doctrine; and lastly, the particular uses that are to be made of them for the edification of the Church of GOD.

By Iohn Vdall.

JEREM. 13. 22.

And if thou say in thine heart, wherefore come these things upon me for the multitude of thine iniquities, are thy skirts discovered, and thy heels made bare.

L O N D O N.

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THE HISTORY OF THE
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To the Christian Reader, grace, mercy, and
peace from GOD the Father, and from
our Lord Iesus Christ.

Tis and hath beene a long time a question more
enquired into upon occasion, then soundly weyed
for the good of GODS Church, whether there
be any moe wayes of right handling the Scrip-
tures then one? and if there be, which is the best
thereof? The resolution whereunto (as appea-
reth by the infinite variety of preaching among us Englishmen,
more then in all the Churches of God besides) hath beene, that
there are indeed diuers manners of preaching, which may all be
profitably used for the edification of the body of Christ. But if
the practice of many be well weyed, it will easily appeare (sup-
posing that there be diuers) that wee have beene very carelesse
to enquire after the best, and to use it. For, whilest some give
themselves, upon the least occasion, to enter into a common place
of Divinity, and to handle it most largely (which is the right way
in Catechizing and laying the foundations of Religion) and o-
thers labour to shew themselves learned in the Tongues, and hu-
mane Artes, or of great reading in Divinity and heathen Wri-
ters, wee see that the people is brought either into such amazed-
nesse, as they thinke that anything may be made of the Scriptures,
or to such an unsettlednesse in iudgement, as they rather hunt
after variety of Teachers for their strange manner of preach-
ing, then for sound instruction for their own edification. How
this sore may be cured, I will not take upon mee precisely to say,
for it is easier rightly to espie a fault, then to shew the way to
amend it, and it may be that there is not one, but diuers causes of
this enormitie, some wherof are grown to such ulcers, as may not
without danger be touched. Onely I will be bold to say some thing
to the question proponned before, not so much striving whether
there be diuers kinds of teaching, as labouring to shew such a way

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as must needs be the best and most profitable. First, therefore we are to know that the end wherefore Christ Iesus when hee ascended into Heaven, and leading captivitie captive gave gifts unto men, was for the edification of the bodie of Christ, Ephel. 4. 12. that is, to build up Gods people in the true knowledge of his holy Word, and so to confirme them in the Faith, and reforme them in their lives. Now to the end that this may be done, I suppose every one will confesse first, that the workman whom God hath fitted to this great worke, must be that Scribe taught unto the Kingdome of Heaven, which is like unto the householder that bringeth out of his treasure things both old and new, Matth. 13. 52. that is, furnished with all kindes of knowledge meet to expresse Gods will to his people in most effectuall manner: Then it cannot be denied, that, seeing it is onely the Word of God that can perswade the conscience, the first thing that is to be done in the right teaching of the same to Gods people, must needs be the cleer and evident deliverance of the sense of the text in hand; that out of the same, as from a Fountain that runneth cleerly, all that he is further to deliver may bee seene to bee derived.

Secondly, seeing whatsoever was written aforetime was written for our learning, Rom. 15. 4. it must needs be that every sentence of the holy Scripture containeth in it (at least) one generall Doctrine; and therefore the sense being once understood, the next thing that is to be considered, is, the collecting of the same out of the text, in such plain and manifest manner, as must needs be acknowledged in the conscience of the hearers to be so; which being enlarged by the examples and testimonies of the Scriptures, and manifested by the force of reason grounded upon the same, must needs take such root in the conscience of the hearers, as they shall either bee thoroughly perswaded of the truth of it (if it bee rightly and effectually handled) or leave such a print therein as shall convince the same.

Thirdly, seeing the generall Doctrine is like unto goodly meat set upon the table before young children, which needeth to be carved unto them, that every one may have his portion in due season, Matth. 24. 45. Therefore is the right use to be proponed unto them of the same doctrine, that it may appeare how it is profitable, either

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either for all Christians in generall, or for certaine speciall ones in particular. This is that which the Apostle meaneth when he saith, that the whole Scripture is profitable to teach, (that is, to learne doctrine out of it, and not onely so, but also) to improve, that is, to confute all exyours contrarie to wholesome doctrine) to correct, (that is, to reprove the misbehaviours of them that walk disorderly,) To instruct in righteousness, (that is, to direct Gods people in all the wayes of godlinesse) 2.Tim.3.16. yea, and to arme us with patience and comfort in all kinds of trouble, Rom.15.4.

This course being taken by the Preacher, shall not only free him from the slander of running out of his Text, but also be so profitable for the hearer, as experience shall prove this kind of teaching to be such, as is not justly to be excepted against. But is not this (will some say) a great injury offered unto others that preach after another fashion, and a straightning of the gifts of Gods Spirit which are divers, to some thus, and to others thus, and yet by the same spirit wrought to the edification of the Church of Christ? I answer, first, as concerning men, let them be assured that they have a warrant out of the Word, and a perswasion in their hearts, that the care of Gods Glorie, and desire of edifying his people did lead them to their manner that they use, and then is all this nothing against them, but directly for them.

Secondly, the commending of one kind of teaching as most profitable, doth no way bound the Spirit of GOD further, then is hath pleased the Lord to limit himselfe by the rules of his own Word. I confesse, that God giveth unto divers men divers measures, and to some to excell in one thing, and to some in others, for one hath an excellent dexterity in interpreting the Text; another can in speciall manner gather doctrines; an other exceedeth in application, but let it be considered, that all these are branches of that method hitherto commended unto us: so that, whosoever is endued with speciall abilitie and facilitie in one of these, must labour also to performe the other aright, and not to account it a course different from his owne, further then that one doth his dutie in greater measure, & in a higher degree then another. Yet would I not so be understood, as though I did affirme it of necessitie to gather

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every doctrine to derive both matter of reproof, correction, instruction, patience, and comfort. For albeit I do not doubt but that the Word of God, being, as God himself is, infinitely rich even in every sentence for every branch of edification: yet seeing the dividing of the Word of God aright is the wisdom of the wise steward to dispence the same in due season, it belongeth to the teacher to see what is most meet and expedient that way, who shall often discern apparant necessity to stand upon one, when there is as evident reason to omit, or, at least, not to urge or enlarge the other: and therefore as it is a sure ground for the hearer to learn to discern of, and chuse his Teacher by his ability and dexterity in expounding the Text, and gathering the Doctrines out of the same; so is it hardly within his power to judge either of his choice of Doctrines, or of the use and application that hee maketh (so that he use none but that which is sound and agreeable to the Text) saving so far as concerneth his own edification in particular. This I am sure of (for I have seen it in continuall experience) that the want of this way in the Teacher is the cause that he often thinketh his Text so barren, as he is glad to run into by-ways to fill up his time, and so maketh his labour as water spilt upon a stone that never profiteth any, and the want of power to see who handle the Word of God aright, and grace to use their Ministerie ordinarily, is the cause, not onely of the gadding of the multitude (where they may easily come to the varietie of Teachers) but also of the rents and distractions that so many fall usually into; for if they had been seasoned with that heavenly teaching which the ordinary Ministerie of him that divideth the Word of GOD aright, doth afford, not onely their judgments would have been better informed to discern the spirit of errorr when it is tendred unto them, but also this wandering and confused kinde of teaching that many do use, would have seemed unfavourie unto them.

But my purpose is not, either to set down any directions for the Preacher, or to prescribe a course for the hearer, save onely to shew, and that briefly, such a way as is proved by experience to be most comfortable for the Minister, seeing his labour thereby to be blessed, and not to be in vaine, and most profitable to the hearer, who shall thereby attaine to the greatest measure of knowledge and soundnesse

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soundnesse of judgement. Now (because examples are the most easie way of teaching) I with the comfortable assistance of another brother , (who when this Booke commeth to his hands may see his share in the travail thereof) having occasion to go thorough the two first Chapters of these Lamentations, and the most part of the third , perceived that the Method and matter might not be altogether unprofitable unto others : and therefore I reviewed the chief Notes that wee had collected from the larger Discourse therof , and adding therunto the other two Chapters, have set the whole down in such manner as thou seest. The particulars, I confesse, as they be set down, are far more brief, then when they were spoken, and more short then is meet to be used in any publicke Ministerie, or expected by any indifferent auditory (for why should I trouble the Reader with large Discourses, in that which may as well be expressed in short sentences?) seeing I have laboured to abridge rather then to enlarge any thing , which will be as profitable to the Reader of any tolerable understanding , as if every thing were amplified to the uttermost. For as to the Musician that hath so much skill as to know the Concords and Rules of Descant, it is as good a direction to have the ground, as if he had every severall point pricked out unto him , seeing hee is inured with the manner of division upon every point, according as it falleth out in the ground : so to him that is any thing well qualified, either with the gift of teaching, being a Minister, or of hearing with judgment and discretion being a private person, this short handling of these Chapters may be as plain a direction unto him , as if every point were amply enlarged.

To conclude, that thou mayst the better perceive and reap profit by this present Exposition, understand that in all things I have laboured for brevitie : and therefore it may peradventure seem somewhat obscure, especially seeing how the Doctrines are gathered out of the Text is seldome set downe; yet for the better direction therein, I have expressed in another Character the words , or at least some part thereof with &c. out of which it doth arise. I am somewhat more plentifull in the two first Chapters then in the rest : partly , because the same things did often occurre , and that now and then in the self-same words : and partly that it may appeare what

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what variety, and abundance of matter is contained in the holy Scriptures, and yet where the greatest plentie is expressed, I have not set down all the Doctrines that my selfe could have collected, much lesse that which the Text in it selfe contained: for who can draw that Fountain dry which is bottomlesse? this I doe therefore say, that every man, who either hath the calling to teach the Word of God unto his people, or prepareth himself to be furnished thereunto, when the Lord of the Vineyard shall set him on worke, may be provoked and allowed to take pains, and to pray for a blessing upon his labours that way, which he may have good hope (using the means) to attain unto, seeing so great riches be there to be obtained, by the hands of all those that rightly digge therein. The Lord make us able and willing to travell with all carefullnesse in that heavenly labour of searching out the unspeakable treasures of knowledge and wisdom, that lie hidden in his blessed Word, and vouchsafe so to bless us therein, as may be meet to his glory; the good of his poore Church, and the endlesse comfort of our own souls.





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The occasion and argument of the LAMENTATIONS.

VVHether this excellent Booke was made upon occasion of the death of Iosiah, being (as it were) the beginning of Gods heavy hand upon the Iews for their contempt and abuse of his Word so long foretold by the Prophets, which caused this servant of God so exceedingly to lament as is mentioned, 2 Chron. 35. 25, &c. Or rather upon the overthrow of the City Ierusalem, and burning of the Temple therein; it needeth not greatly to be inquired, seeing it is evident that it was indignted by the Spirit of God, and penned by the Prophet Ieremie, to draw the Church of God into a serious consideration of their sins that caused the same, and to true and unsained repentance, earnestly praying unto the Lord to remove his angry countenance from them, and to turn his gracious favour as in former time unto them.

The first Chapter.

THis Prophet purposing to expresse in most patheticall manner, the marvellous change that God had wrought in the estate of his people, by turning their famous prosperity into most wooll calamity, doth undertake the person of one astonished at a most lamentable and suddaine spectacle. For God having said of Ierusalem, *This is my rest for ever, here will I dwell, for I have a delight therein*, Psal. 132. 14. And yet notwithstanding the Citie was razed from the foundation and utterly destroyed, the Temple spoiled by the Heathen and consumed with fire, the King carried away captive, his children first killed before his face, the Nobles murthered,

C and

and the people scattered hither and thither, being the scorn of the World, and a derision to all Nations, where they did become; it gave such cause of amazement and astonishment, that the Prophet beginneth and proceedeth his speech in such manner as followeth.

Verse 1. [*How*] that is, in what wonderfull manner, and by what strange means [*doth the citie*]: i. Ierusalem that famous place, being the praise of the whole earth, and terror to all Nations, being by Gods owne commandement begun and perfected by those famous Kings so much feared and obeyed *Danid* and *Salomon* [*remaine solitary*]: that is her walkes are cast downe, her houses decayed, her streets growne ouer with grasse, none comming thither or going thence [*that was full of people*] that is, heretofore every house was inhabited, every street replenished with commers and goers, great concourse and access of all kinde of people was there to be seene, from all Nations both farre and neere [*she is as a widow*] that is, she is as a woman having lost her husband not sought unto by any, but mourning in a desolate corner [*she that was great among the Nations*] that is, not only of mighty power and authority, but also of great account and estimation, by reason of her famous victories against her foes, and that renowned Temple so sumptuously builded to the prayle and service of God, [*and Princes among the Provinces*] that is, having many Nations subject unto her, and paying yeerly tribute; which was especially in the time of *David* and *Salomon*, 1 Chron. 18. 6. &c. 2 Chron. 8. 7. [*is made tributary*] that is, is constrained to become a slave to other Nations, and to pay them tribute, in token of subjection to them, reade 2 Kings 24 and 25, Chap. and 2 Chron. 36.

*The Doctrines that are to be learned out
of this Verse.*

1. *Doct.* **G**enerally out of the whole Verse, God altereth the outward estate of his Church in this World. The truth of this Doctrine appeareth, not onely by the

the examples of the Scripture, especially in the Israelites and the Apostles; but also the stories of latter times, and even by daily experience. The causes moving him thereunto are, first, that he might daily declare himselfe the disposer and governour of all things: Secondly, to take from us (that doe naturally settle our affections in the earth) all occasion of promising our selves any certaintie heere. The use of this doctrine is; first, to prepare our selves to all conditions, whether prosperitie or adversitie, sicknesse or health, &c. according to the example of the Apostle, *Phil. 4. 11, 12* for else it is certain that affliction comming upon us, will be most grivous and intolerable. Secondly, to teach us to settle our affections upon Heaven, and the things that lead thereunto, which is a most certain anchor-hold, and will never fail us, as this world will do, even in the most excellent things therof.

Dott. 2. [How] the manner of the speech teacheth this doctrine. It is our dutie to strive with our selves to be affected with the miseries of Gods people, *2 Chron. 11. 28, 29. &c.* The reason hereof is; for that we are fellow-members of one body whereof Christ is the head, *1 Corin. 12. 25, 26. &c.* The use of this doctrine is; first, to reprove them that seeke onely for their own good, not respecting the state of their brethren. Secondly, to teach us to put on tender compassion and labour (according to our callings) to profit the whole Church of God and every member therof: else cannot we assure our selves to be lively members of that bodie.

Dott. 3. [was] God giveth sometimes unto his Church an outward estate that flourisheth both in wealth and peace. This appeareth in the example of this people, especially in the time of *Salomon*, and other Kings after him. The reasons hereof are; First, that he might give his people a taste, even of all kinde of earthly blessings, *Deut. 28. 2. &c. Psal. 84. 11.* Secondly, that they might have all opportunity to serve him, and every kind of encouragement thereunto. The use hereof is; first, to reprove the folly of Friars and Jesuits that undertake a continuall voluntarie poverty, and afflicting of their owne bodies, seeing every member is to be partaker of the common blessings that

God bestoweth upon his Church. Secondly, it confuteth the opinion of them that think the Church of God to be alwayes under the crosse outwardly. Thirdly, it reacheth us to prayse the Lord that useth all kind of means to manifest his love unto his servants, which prayse must be doubled by us if wee enjoy any share of this outward prosperity.

Doct. 4. [remayne solitarie that was, &c.] The outward flourishing estate of Gods Church lasteth not alwayes, but is often changed into affliction and adversitie. This appeareth by the whole course of the Scriptures: for the reason and causes hereof see the first Doctrine. The use is; to teach us, to make the time of our peace most profitable unto us, to further us in the wayes of godlinesse; else, in adversitie wee either fall away, or at least the burthen will seeme intolerable unto us, as wee see it is to such as promise to themselves continuall prosperitie.

Doct. 5. [solitary, full, &c.] God often changeth the condition of his servants in this life, from one extreme to another: examples hereof; *Joseph* from imprisonment to the estate of a Prince. *Job*, from great riches and honour to extreme poverty and reproch; the Israelites from intolerable servitude in *Egypt*, to the most renowned amongst the Nations. The reasons of it are, First, that his mightie power might appear to all the World, especially to his Church: Secondly, that wee may learne to ascribe all unto his Majesty, and nothing to our selves or any other. The use is, to teach us not to build upon any thing in this life, seeing it is subject to change; but in all things to feare and serve him, that so we may have comfort whether in wealth or want.

Doct. 6. [Was full of people] It is a great blessing of God for a Nation to be populous, *Gen. 12. 2.* The use is to reprove them that murmur at the multitude of people in this land; and to teach us to acknowledge it among the rest of Gods blessings bestowed upon this Land at this instant.

Doct. 7. [Princesse, Among, &c.] God often maketh his people in their prosperitie most admired of all people in the World; this was verified in the Israelites often; and is seeme usually.

usually in experience: the reason, First, that God may shew himselfe to love his servants: Secondly, that the godly may know that godlinesse is not without reward, even in this life: Thirdly, that the wicked may have all excuse taken from them, in that they are not allured to Religion by such notable spectacles of Gods love to them that feare him. The use is, to teach vs whensoever the Lord doth so, either for our selves or others, to break out into the prayse of his holy Name, and to grow in strength and courage to perform every good duty of our calling.

Doct. 8. [is made tributary] God often humbleth his servants under all his foes and their adversaries; this was notably verified by this people in *Egypt*, and in this place. The reason is; their disobedience to his word, *Deut. 28. 36. 37.* The use is; first, to shew unto us how great Gods anger is for sin, that doth punish it so severely, even in his dearest children: Secondly, to teach us not to measure the favour of God towards our selves or others by the blessings or adversities of this life seeing the wicked do often flourish when the godly are in great misery, *Psal. 73. 4. &c.* and on the other side, the godly do prosper when the wicked are in great distresse, *Iosua 5. 1. &c.*

[She] that is, *Jerusalem* *[weepeth]* that is, for griefe of her *Verse 2.* prosperity lost, and crosses upon her, shee breaketh out into teares *[continually]* that is, not for a moment but without intermission *[in the night]* that is, her grieffe is so great that it constraineth her to weep when she should sleep and refresh her wearinesse with rest *[her teares run downe her cheeks]* that is, her weeping is in such abundance, as it causeth rivers of teares to distill from her eyes *[among all her lovers]* that is, her neighbour Nations in league with her, the strangers that sought to her from farre, and Merchants that resorted to her *[shee hath none to comfort her]* that is, they doe utterly withdraw themselves from her, denying her all kind of succour *[all her friends]* 2. such as were most inward with her, and beholding to her *[have dealt treacherously with her]* i. shee trusting to them for helpe, they have hindred her *[and*

are her enemies] i. become her foes, and do her as much harm as they are able to do.

Dott. 1. [weepeth] according to the measure of Gods correcting hand upon us must our grief be. The reason, first, because God is sure to be (at the least) so angry as his rods are heavy. Secondly, our sinnes doe cause him to afflict us, which we must repent of according to the measure of Gods anger against them appearing by his smiting of us. The use is, first to reprove them that remayne unrepentant, when the correcting hand of God is upon them: Secondly, to teach us to increase in sorrow and lamentation, seeing the troubles of the Church in generall, and our own crosses in particular be daily increased.

Dott. 2. [weepeth] weeping for sinne and the punishments thereof is such a signe of true repentance, as wee must labour to shew forth, especially in the times of our calamity common with the rest of Gods Church. The reason, first, because the heart appeareth then to be truly affected when it breaketh out into teares. Secondly, the godly have alwayes (especially in the dayes of their humiliation by fasting and prayer) been brought thereunto, *Isa. 2. 12*. The use is, to reprove our corruption, that can easily be brought to weep for a worldly losse, but hardly for our sinnes, and the punishment thereof; which hardnes of heart we must labour against with all diligence carefully using all the means that God hath appointed thereunto.

Dott. 3. [none to comfort her] It is a grievous plague to lack comforts in affliction; the contrary whereof is an exceeding blessing. The reason, because, first, the comfortable words and deeds of others will mitigate the sense of the miserie. Secondly, it addeth unto the grief to be left alone in it. The use is, first, to shew unto us, that Gods people, whom he loveth, may be left destitute of all worldly friends, and yet remayn in his favour, as this people were: Secondly, to teach us to magnifie the Name of God and to esteeme our affliction very light unto us, seeing wee have so many friends so willing and ready to doe any thing for us.

Dott.

Dock. 4. [deals treacherously] It is an intolerable griefe to have friends become foes. The reason, because, first, wee put great trust in our friends, and promise to our selves much assistance by them. Secondly, they having beene most inward with us, may doe us more harme then those that we have alwaies esteemed enemies. The use is, to teach us, first, to take heed with what men we make friendship. Secondly, not to be dismayed though our friends become our foes, seeing it hath been often the lot of the godly, but to seeke to God the more earnestly for his assistance.

Dock. 5. [none] God often leaveth his people destitute of all outward helpe and comfort. The reasons hereof see *verse 1. Dock. 5.* The use is, to teach us to rest upon him alone, at whose disposition all things are, and not upon any outward thing, seeme it never so glorious to our outward eyes.

[Judah] i. the inhabitants of the kingdome *[goeth away]* *Verse 3.* *i.* willingly leave their countrey, goods, and dwelling, *[because of affliction] i.* extremity of troubles *[and great servitude] i.* extremitie of slaverie that they are in *[she dwelleth among the heathen] i.* is constrained to live among the Idolatrous and godlesse people *[and findeth no rest] i.* no courteous entertainment or kindnes, which naturally is shewed to strangers *[all her persecutors tooke her in the straits] i.* whosoever set themselves against her, tooke her at the most advantage to hurt her.

Dock. 1. [goeth away] the outward things of this life are the soonest lost (and those that are furthest from the minde, the soonest of all) and being enjoyed, they are the most uncertaine. The reasons are, because, first, they are most subject to all kinde of enemies. Secondly, God knoweth that we may best want them. The use is, first, that wee learn to make least account of them, as things without which we may be perfectly happy: Secondly, to endeavour most of all to obtaine the true knowledge and feare of God, which is the treasure laid up in heaven, which the thiefe cannot steale, *Matth. 6. 19. 20.*

Dott. 2. [goeth away, &c.] It is naturall for a man to seeke to better his owne estate, and his duty to seeke far and neere for the freedome and rest of conscience, 2 *Chro.* 11. 13. to 17. The use to teach us, first, that they are without naturall affection, that regard not, or will take no pains to better their outward estate, (and if they have a familie) worse then Infidels if they provide not for them, 1 *Timoth.* 5. 8. &c. Secondly, to shew us, that if wee cannot enjoy the benefit of Gods word and sacraments in peace where we are, we ought to remove our dwellings, and neither make our selves matter of continuall trouble, by holding our dwellings with all other inconveniences, nor content our selves with those corruptions or wants that usually are at home where we dwell.

Dott. 3. [among the heathen, &c.] It is better to live any where then in our owne country where our governors seeke to oppresse us. The reason is, for that their hatred being assisted with their might, will never let us live in any tollerable peace. The use is, to teach us to give place unto violence, if by no other meanes the Rulers will bee appeased with us.

Dott. 4. Of two evils (if neither be sinfull) we may and ought to choole the lesse, to avoid the greater. The reason is, because we must ease our owne burthen as much as may be. The use to teach us, to pray to God for wisdom, that wee may be able to discern of things as they are, and for power to doe accordingly.

Dott. 5. [no rest] It is grievous and dangerous to dwell among the ungodly. The reason is, because, first, they can administer no matter of true comfort unto us, whereas al their waies be full of offence. Secondly, they are strong to draw us to evil, and we weake to shun their ill example. The use is to teach us, first, never to take any delight in their company, but to mourn if we be constrained to dwel with them, *Psal.* 120. 5. &c. Secondly, to avoyd their company to the uttermost of our power, and where we cannot, to suspect even their friendship.

Dott. 6. [findeth no rest] When God meaneth to punish, he

he stirreth up meanes, but when hee meaneth it not, the meanes shall not prosper: the reason is, because all things are at his disposition, and can bring nothing to passe further then he giveth power thereunto. The use is, to teach us alwaies to seeke unto the Lord for any thing that we would have, or would be rid of, and not rest upon the outward meanes, as is the manner of naturall men.

Doe. 7. [no rest] There is no place or meanes to escape Gods hand, when he meaneth to punish. The reason is, because he is every where, and cannot be fled from. *Psal. 139. 7. &c.* The use is, to teach us to endeavour to walke uprightly as in his presence, alwaies remembring that he seeth us, and we cannot flye from him.

Doe. 8. [all her persecutors, &c.] There is no kinde of people so generally and so evill intreated in their adversitie, as the Godly. The reason is, because, first, the world which ever hateth them; hath then opportunity to satisfie their raging mallice upon them: secondly, God then meaneth to try them throughly. The use is to teach us, to prepare our selves to beare all extremities in this life, and not to think it strange when we are evill entreated, seeing it hath ever been the lot of the godly, as both the examples of scriptures, and the latter times doe witnesse.

Doe. 9. [tooke her] This people seemeth to be utterly overthrowne for ever, and yet they returned into their land, and became a common wealth againe; so is it often with the Church of God, *Psal. 139. 1. &c.* The reason is, for that they be often brought unto so exceeding miserie in outward appearance. The use is, to teach us, first, never to despaire, though our calamities be never so many and grievous: secondly, that there is no assured safety, but in the true feare of God, but if we have it, we are sure to overcome.

[The wayes of Sion] i. the pathes that leade to the temple *Verse 4.* built upon mount Sion *[Lament]* i. looke not so beated as heretofore, but are greene with grasse and out of their kindly order; a figurative speech *[because no man commeth]* i. there is no such recourse *[to the sollemne faasts]* i. the speciall

times that were appointed for sacrifices, *Psal. 42. 4* [*all her gates are desolate*]; no coming in and going out at the gates, as heretofore [*her priests sigh*] i. the sonnes of Aaron that were appointed to the ministerie of the word and sacrifices doe lament, for that none come to the sacrifices as in former times [*her virgins are discomfited*] i. those that are least subject to sorrow are greatly grieved [*hee is in heavynesse*] i. the whole nation of all estates and ages are filled with sorrow and lamentation.

Doct. 1. [wayes of Sion] The overthrow of the common wealth bringeth with it the overthrow of the Churches outward peace. The reason is, because, first, the peace of the Church ariseth from the peace of the common wealth, *Ierem. 29. 7. &c.* The members of the Church being also members of the common wealth, must needs have a share in the common calamity thereof. The use is, to teach us, first, to seeke the peace of the common wealth, that we may obtaine peace unto the Church, and not to rebell against or revile the governours thereof. Secondly, to learne to mourne when we see justice perverted in the common wealth, being assured that it will tend to the overthrow of religion, if God stay it not in time.

Doct. 2. [Lament because, &c.] When the things that God hath given us here are not applyed to the appointed use we have just cause to mourne, seeing our finnes have caused the let thereof, *Dent. 28. 15. &c.* to the end, *Isaiah 13. 19. &c.* The use is, first, to give us cause of mourning that have heretofore enjoyed many good things, and are now shut up from the use of them, and they lye waste, not profitable for our selves or any other. Secondly, to teach us, not to hoard or any waies to abuse any of Gods blessings, least they be made utterly unprofitable unto us or our posterity.

Doct. 3. [waies of Sion] The earth and earthly things doe often admonish men of their finnes, either by denying that comfort which naturally they bring with them, *Levit. 18. 25.* or bringing griefe or punishment with them. *Mich. 2. 10.* The reason is, because, first, God hath made all his creatures

as written bookes, wherein man may reade his finnes: secondly, that man may have no shew of excuse left him at that great day of account. The use is to teach us, first, how odious and ugly a thing sinne is, that perverteth the course of nature in Gods creatures, and therefore must seeme much more vile unto us, that are the committers thereof: secondly, that there is no way to escape intollerable punishment for sinne, but by unfained repentance, seeing all Gods creatures are able to witnesse against us.

Doct. 4. [Lament, &c.] All Gods creatures mourne when God is disobeyed, and rejoyce when hee is obeyed by his people. The reason is, because all things were created to obey him in their kinde, and for the use of man, being also obedient, which end is perverted by the sinne of man. The use is to teach us, first, that man by sinne is made the worst of Gods creatures: secondly, that we must alwaies labour to loath and forsake sinne, that maketh us so detestable before God and all his workes.

Doct. 5. [no man commeth] The service of God is not tyed to any place, but upon condition of their obedience that dwell therein. *Jerem. 26. 4. &c.* The reason is, because God himselfe is not tyed to any people, nor respecteth any persons but such as feare him, *Acts 10. 34. 35.* The use is, first, to reprove the vaine boasting of the Papists in their pretended chaire of *Peter*, like the wicked Priests among the *Jewes*, *Jerem. 7. 4.* which was most vaine, though that place had glorious promises, *Psal. 87. 1. 2.* whereas *Rome* hath utterly none: Secondly, to teach us not to put any confidence in any earthly priviledges to shelter us in our finnes, but to turn unto the Lord with all our hearts.

Doct. 6. [The priests mourne] It is a great griefe to Gods ministers to be deprived of their ministry, or to see it unprofitable to the Church, *Isa. 2. 12. Jerem. 15. 10.* The reason is, because, first, God is greatly dishonoured thereby: secondly, it giveth occasion of interrupting all good things among the people, and matter of all kindes of sinne, as we see by experience. The use is, first, to reprove them (as farre from

this feeling) that doe so easily displace or set themselves against Gods ministers; secondly, to teach both that minister who is thus dealt with; and that people to whom his ministry belonged, to mourn when such a crosse is layd upon them; seeing it is an action that God usually causeth to be done for the sake of contempt or abuse of his holy word.

Doct. 7. [Priests] The ministers must be guides to the people, to leade them to mourning (when there is cause) as also to all other duties: the reason is, because God hath not onely appointed them to teach the people, but also to be a patterne unto them of all goodnesse. *Th. 2. 7.* The use is, first, to bewaile the wofull estate of the Church, with us that is so pestered with ignorant, idle, and ungodly ones: in stead of Gods ministers: secondly, to stirre up all those that God hath enabled unto this high calling, to grow more and more in the performance of all good duties, to the good example of their flocks.

Doct. 8. [virgins] They that seeme most exempt from it must mourne at the decay of religion: the reason is, for thise it concerneth Gods glory, and every mans salvation. The use is, first, to reprove them that lay not to heart the distresses of Gods people for the truth, thinking it sufficient, that themselves live in safety. Secondly, to teach us to strive to be grieved, when we heare of the decay of the religion in any place, though it be safe where we are.

Doct. 9. [in heavinesse, &c.] The greatest losse that can befall Gods people, is the losse of the exercise of the word and Sacraments. The reason is, because God hath appointed them to be the meanes of begetting, and confirming faith in us. The use is, first, to reprove them that thinke they may be without the same well enough: secondly, to teach us to care for it above all things; esteeming it the field, for the buying whereof we will sell all that we have, *Matth. 13. 44.*

Her adversaries is those that oppress her, and desire her destruction [*are the chiefe*] i. have rule over her, *Deut. 28. 23.* [*her enemies prosper*] i. They that hate her doe easily prevaile and

Verse 5.

and do what they list. [*for the Lord hath afflicted her for the multitude of her transgressions*]. i. God being angry with her sins and purposing to punish them in her, hath given strength to the enemy to prévaile against her [*her children*] i. even those that for their tender yeares should have been spared if there had been any compassion in them [*are gone into captivity*] are carried away into a farre country, to be made slaves [*before the enemy*] i. they in triumph and hatred driving them before them as cattell.

Doct. 1. [*her adversaries*]. The cause apparant of all the miseries of Gods people is the prospering and prevailing of their enemies. This appeareth manifestly by the examples of all ages, and even by daily experience. The reason is, because, the enemy seeketh to please himselfe in sin, and to suppress all goodnesse, as being a hindrance thereunto; but the godly is of a contrary disposition. The use is, to teach us to mourne when the Lord giveth the enemies of the truth the upper hand against the godly.

Doct. 2. [*adversaries, chiefs, &c.*]. It often times cometh to passe that the wicked prosper in all things of this life, & the godly contrary. *Psal. 73. 4. & Job 21. 7.* The reason is, because, first, God wil by giving them prosperity make the wicked without excuse. Secondly, the godly being assured of Gods favour, and yet pinched, they may the more earnestly bond their affections to the inherisance which is prepared for them. The use is, to teach us, first, not to admire too much the success of worldlings; secondly, to assure us that, that estate cannot last long, and therefore to teach us patience, *Psal. 73. 18. 24.*

Doct. 3. [*adversaries, enemies*]. the hebrew words signify properly, oppressors and haters: teaching us, that it is the natural disposition of the wicked towards the godly, to oppress them in action, and hate them in affection: this hath appeared true in all ages. The reason is because of the unappealeable malice of Sathan and the wicked, his instruments against the godly. The use is, to teach us, first, how to esteeme of all that are enemies to religion, though they cary

never to faire a shew offriendship to us: secondly, to be carefull that we walke wisely towards them; never provoking them, and yet never giving any advantage to them against us.

Dott. 4. [for the Lord, &c.] the wicked never prevaile against the godly, further then the Lord giveth strength unto them, *Iob 1. 11. 12. 1 King. 22. 22. Matth. 8. 31. 32.* The reason is, because, all power is of God, and every one of his creatures have their bounds given them of him, which they cannot passe. The use is to teach us, first, not to feare man but God, from whom his power commeth: secondly, to labour to be at one with the Lord, and then shall all creatures work to our good. *Rom. 8. 28. Psal. 91. 1.*

Dott. 5. [the Lord hath &c.] In all our afflictions we must not looke to the instruments, but to the Lord that smiteth by them. The godly have ever done so. *Iob 1. 21. 2 Sam. 16. 10. Acts 4. 28.* The reason is, because they have no power against us, except it be given them from above, *Iob 19. 11.* The use is to teach us, first; to be more patient towards the instruments, and not to be as the dogge that snatcheth at the stone cast at him, not regarding the thrower. Secondly, to seeke the cause of our afflictions in our selves; for else the just Iudge of the world would not correct us.

Dott. 6. [afflicted her &c.] All our afflictions come from the Lord, who is the chiefe worker therof. The reason is, because, all power is in his hand. The use is to teach us, in sickness, heaviness, &c. not to seeke unto the Physitian, Musicke or such like; but first unto the Lord by true repentance, and then to these as second causes.

Dott. 7. [for the, &c.] It is the sinne of the godly that causeth the Lord to lay all their troubles upon them; so hath the Church ever confessed, *Dan. 9. 5. Nehem. 1. 6. Psal. 78.* The use is to teach us, first; how horrible sinne is in Gods sight, that causeth him to correct so severely those that he loveth so dearely: & therefore we must hate it with a perfect hatred. Secondly, whensoever we are afflicted to examine our selves, and finding out our sinnes, repent therof and leave them; untill

till which time (if God love us) he will never leave smiting of us.

Doct. 8. [*multitude*] when God withdraweth his strength from his servants, they fall into many grievous finnes, one in the necke of another: so did *David*, from adultery to making of *Vriah* drunke, after to murder him: and *Peter*, first to deny his master: then to forswear him: after to curse himselfe if ever he knew him. The reason is, because we have no custody of our selves. The use is, to teach us, to labor to keepe a good conscience in every thing, lest we fall from sinne to sinne, and at length make conscience of nothing.

Doct. 9. [*her children*] when God meaneth to punish man, he will not spare to deprive him of that which is most deare unto him. The reason is, because, the Lord meaneth to humble him sufficiently. The use is, to teach us, that whensoever the Lord dealeth so with us, it is because of the hardness of our hearts that otherwise will not be thorowly softened; and therefore to take it patiently.

Doct. 10. [*are gone, &c.*] The wicked beare such malice unto the truth, that when they get advantage, they spare neither age, nor sexe, thinking to root out the godly from under heaven. The reason is, as *Doct. 3.* The use is, not to thinke our selves forsaken of God, though we should fall into the hands of such spoylers, seeing it hath been the lot of his dearest children heretofore.

[*And from the daughter of Sion*] i. the people of *Ierusalem* *Verj*
[*all her beauty is departed*] i. she hath lost all her glory as the temple and the service of God in it [*her princes*] i. her rulers,
[*are become like harts*] i. pined away and having lost all courage [*that finde no pasture*] i. being utterly impoverished [*and they are gone without strength before the pursuer*] i. caried into captivity without power or courage to make any resistance.

Doct. 1. [*her beauty*] The Church of God doth esteeme the exercises of religion the most excellent and glorious thing that can be had in this life. The reason is, because, first, they are notable signs of Gods favour and presence. Second-

ly,

ly, there is more true comfort in them, then in the whole world besides. The use is, to teach us to esteeme them accordingly (if we will prove our selves lively members of the Church of God) and to be more grieved with the losse thereof (if they be taken from us) then of all worldly blessings whatsoever.

Dott. 2. [See Princes.] the weakning of the Rulers is the height of misery upon the rest of the members of that body. The reason is, for that without the strength and authority of the governours, the rest are exposed to the violence of all their enemies, and contrary. The use is to teach us, to pray heartily for them, and to maintaine their strength and countenance to the uttermost, that under their wings wee may finde shelter against the injuries of our enemies, that otherwise will spoile us.

Dott. 3. That people hath a heavy judgement upon them, whose guides are destitute, and deprived of necessary courage. The reason is, because their authority and example leade the rest (as we see in Magistrates and Ministers) which otherwise are easily quailed in any good thing. The use is, to teach us to pray unto God that our Magistrates and Ministers may never want courage to do as they should, and to bewaile the want of it wheresoever it appeareth.

Dott. 4. [are become, &c.] They that have the greatest outward privilege doe often come the soonest into distresse, when God punisheth for sinne. *Amos 6. 1. 7.* The reason is, because, first, they have taken more liberty to sinne, as not being subject to controlement. Secondly, they should have been guides and examples of all goodnesse to their inferiours, but prove (often) cleane contrary. The use is to teach us, first, how vaine a thing it is for a man of authority or wealth, to promise to himselfe any immunity of punishment because thereof. Secondly, that the more we are adorned with outward privileges, the more carefully we ought to take heed to our waies, lest our judgement prove heavier then it should have been, if we had been of meaner condition.

[*Ierusalem*] i. the people dwelling in *Ierusalem* [*remembered*] i. carefully called to minde [*in the dayes of her affliction and mourning*] i. when distresses and great sorrow was upon her [*all her pleasant things that shee had in times past*] i. those blessings which in great abundance shee had enjoyed, [*when her people fell into the hand of the enemy*] i. their adversaries had rule over them [*and none did helpe her*] i. all being against her, and none succouring her [*the adversary saw her*] i. gazed upon her, as at a monster [*did mocke at her Sabbaoths*] derided the exercises of religion, that shee had used.

Doct. 1. [in the dayes] In the time of affliction we doe better consider of the blessings that our prosperity yeelded unto us, then when we enjoyed them. The reason is; because prosperity maketh vs secure, but adversity maketh us to know our selves, and what we have lost. The use is, to shew us our naturall corruption in abusing prosperity, which we must strive against in the time of our peace, or it will be the more intolerable unto us when God afflicteth us.

Doct. 2. [remembered] the time of adversity is fit, wherein we may best recount the prosperity that in former times we have enjoyed. The reason is; because, first, our judgments are the more sound: secondly, we shall the better be affected with our present crosse, and the losse of former blessings, which is our duty. The use is to teach us, that affliction is necessary for us, which we must strive to take patiently, and to learne to profit by it.

Doct. 3. [none did, &c.] God often maketh all men adversaries to his children. The reason is, that they may learne to rest on God alone: and not in the helpe of any man. The use is to teach us, so to use the meanes that may be found lawfull to further us, as yet we seeke to God alone for his blessing upon them, and to rest upon him though they be against us.

Doct. 4. [saw her and did mocke her] The enemies of religion doe enquire into the decay of Gods Church, and rejoyce

joyce at it. The reason is, because, they hate the truth, and desire the destruction of the professors of it. The use is, to teach us to mourne whensoever it falleth so out, seeing our finnes doe procure the same.

Dott. 5. [*did mocke*] It is a certaine note of an enemy to religion, to mocke and deride the exercises of the same: the reason is, because their inward disposition is manifested by their outward behaviour. The use is, first, to teach us, to measure our love to the truth, by our reverence that we yeeld to the exercises thereof: secondly, to know them for enemies to the truth, that scorne the same, and to shun them: thirdly, to learne to mourne when we see the mouth of the enemy opened to reproach the truth and professors thereof. *Nehem. 1. 2. &c.*

Verse 8. [*Ierusalem*] *i.* the people dwelling in *Ierusalem* [*hath grievously sinned*] *i.* multiplied their finnes in greatnesse and number [*therefore she is driven away*] *heb. in commotion, & removed from certaine to uncertaine condition* [*all that honored her*] *i.* did reverently esteeme of her, when her waies pleased the Lord [*despise her*] *i.* doe contemne and disdain her [*because they have seene her filthinesse*] *i.* her nakednesse, being spoyled of her ornaments, and made filthy by her sins [*yea she sigheth*] *i.* uttereth the griefe of her heart by sighing [*and is turned backward*] *i.* driven from her priviledges, and so from the signes of being neere unto God.

Dott. 1. [*hath sinned*] their finnes the cause of their afflictions, being againe mentioned unto them, teacheth this doctrine. It is necessary whensoever we are afflicted to recount often, our finnes to have procured the same to fall upon us: the reason is, because, first, we are naturally unwilling to blame our selves for any thing, and ready to impute the cause of any evill to others. Examples, *Adam* and *Hevab*, *Gen. 3. 12. 13. &c.* Secondly, if we rightly charge our selves and our finnes, we shall be the better prepared thereby to true repentance, and right humiliation. The use, first, to reprove them that being afflicted or hardened, or rage against the instruments that God useth to correct them: secondly,

condly, to teach us to use all good meanes to draw us to be rightly humbled when we feele any of Gods rods upon us.

Dott. 2. [therefore] it is peculiar to the godly, to impute the cause of all their mileries unto their owne sinnes; whereas the wicked doe either lay the cause upon other things, or extenuate their fault, blaming god of rigour; or else breake out into raging impatience or blasphemy. The reason is, because, the godly have Gods spirit to teach them to judge rightly of themselves; the wicked are led by Sathans direction, and judge according to their owne sensuall and brutish conceits. The use is, to teach us, earnestly to pray unto the Lord alwaies, to guide us by the light of his spirit, else shall we be sure to mistake every thing to our owne destruction.

Dott. 3. [driven away] it is our sinne that depriveth us of any good thing that we have heretofore enjoyed. The reason is, because, first, God created us (as all other his creatures) exceeding good, and placed us in a certain and happy estate in all things; which we first lost by sinne, and so do continually secondly, any kinde of griefe is the peculiar fruit of sin. The use is, to teach us, to acknowledge this in every particular; as when we are deprived of inward comfort, outward peace, health, wealth, liberty, or any other good thing appertaining either to the soule or the body.

Dott. 4. [honoured her] when we truly feare and serve the Lord, he honoureth us in the sight of men. 1 Sa. 2. 30. Examples, *Abraham, Ioseph, David, &c.* we see the same also in often experience. The reason, first, that it may appeare, that godlineffe is not without her reward even in this life: secondly, to give a taste unto the godly here, of that honour which they shall once enjoy without measure or end. The use is, to teach us, to praise God highly when such a blessing is bestowed upon our selves, or any of our brethren, and not to be proud of it, as the wicked are of those good things that they doe enjoy.

Dott. 5. [despise her] it is our sinne that maketh us odious and contemptible amongst men. Examples, Israel often, *Iudges 2. 13. 14. 15. Manass. 2 Chron. 33. 11. &c.* The use is,

to teach us, to be so carefull to leave our sinnes and walk in the waies of the Lord, as we are desirous of estimation and to avoyd contempt among men.

Doct. 6. [honoured her, despise her] the estimation that the godly have among worldlings, is onely whilest they are in outward prosperity. The reason is, because they doe not esteeme them for those spirituall graces that are in them, (which they have no tast of) but that outward applause that goeth with them, which being gone, the cause why they liked them is gone also. The use is, to teach us, not to make any account of the favour or friendship of earthly minded men, seeing there is no certainty in it.

Doct. 7. [they have seene, &c.] the wicked that have no knowledge or conscience of their owne faults, can see the offences of the godly, and upbraid them with them. The reason is, because, Sathan blindeth them in their own estate, least they should see it and repent: and imployeth their mindes wholly in prying into, and carping at the faults of others. The use is, first, to teach us, that it is impossible to hide our sinnes from the Lord, seeing that not onely our owne consciences, but Sathan and wicked men can finde them out, and accuse us of them. Secondly, to make us very wary how we walke in the sight of the ungodly, seeing they are so cunning in finding out our faults, and so wide-mouthed in blazing of them to the dishonour of our holy profession.

Doct. 8. [filthinesse] beeb. nakednesse. There is nothing that maketh man so filthily naked as sinne. The reason, because, first, it depriveth him of all those graces that did adorne him in the sight of God and men: secondly, it maketh him as if he wallowed in the most stinking and filthy mire that may be found out. The use is, to teach us to hate it in all men, but especially in our selves with a perfect hatred, even more then the Divell of hell himselfe.

Doct. 9. [figheth] the godly do take to heart with earnest affection the crosses that the Lord layeth upon them. The reason is, because, first, they esteeme them to come from the Lords hand, and therefore may not regard them lightly. Secondly,

condly, they judge their finnes to have angered his majestie, and procured him to smite them, which must needs greatly grieve them. The use is, first, to reprove them that in the hardnesse of their hearts, passe over their afflictions lightly. Secondly, to teach us, to labour to be seriously affected with our afflictions, else shall we never profit by them.

Doct. 10. [*backward*] the godly are sometimes brought into so hard estate, as that they are in mans judgement utterly deprived of all the signes of Gods favour. The reason is, because, first of their finnes against the Lord that have deserved the same: secondly, that they may learne to know their misery, if they be left to themselves: thirdly, to try their faith, constancie, and patience, &c. The use is, to teach us, first, to looke for many great and grievous extremities, and not to wonder at them as unwonted things, seeing the godly have felt them before us: secondly, not to despaire, though in reason all hope of recovery be past, seeing God useth to bring light out of darknesse, and to helpe his when they seeme to be utterly forlorne.

[*Her filthinesse*] i. her uncleannesse by her finnes [*is in Verse 9.*
her skirts] i. manifestly to be seene [*shee remembered not her last end*] i. went out carelesly not considering that she must be called to account [*therefore shee came downe wonderfully*] i. therefore she growing worse and worse was punished with plagues every one more grievous then other, and that in a sudden and strange manner [*shee had no comfort*] i. not so much as one of her former friends did any way assist her [*O Lord behold mine affliction*] I beseech thee looke favourably upon my most grievous estate [*for the enemy advanceth himselfe*] i. those that persecute and doe intolently boast, because they prevaile against me.

Doct. 11. [*her filthinesse, &c.*] In that a confession of sins is set before petition of favour, we learne this doctrine; whensoever we beg release from sinne or the punishments thereof at the hands of God, it is necessary to begin with confession of our finnes. So did the godly usually, *Psalm 32.5.*

Nehem. 1.7. Dan. 9.5. &c. The reason is; first, that by recounting our sinnes, our hearts may be the better stirred up to pray fervently. Secondly, that our owne confession may justify the Lord in punishing us: Thirdly, that it may appeare that we are rightly humbled and truly penitent; which if we be not, we will be more ashamed to confesse our sinnes, then to commit them. The use is; first, to reprove them, that either Pharisaically stand upon their owne righteousness, or hide their sinnes, thinking the confession thereof needlesse: secondly, it sheweth that those that be ignorant of Gods word (which onely teacheth the right confession of sinnes, cannot pray aright. Thirdly, it teacheth us alwayes before we pray (if we look to be heard) to enter into a serious consideration of our sinnes, that we may the more thoroughly acknowledge them.

Doct. 2. [skirts] this being their estate, and yet they remaining the true visible Church of God, teacheth us this doctrine: foule spots and grosse sinnes may be in the face of a true visible Church. The reason is, because, first, the foundation may remaine, though much corruption, both in doctrine and life be builded thereupon; as was in the Churches of the *Jewes, Corinth,* and *Galatia:* and secondly, because the life and being of a Church is the faith in the covenant of grace through Christ Iesus, which may remaine entire though there be many wants and corruptions; even as a man may, and ought to be esteemed a man so long as he hath life in him, though he be both lame, deformed, and want a leg or an arme, &c. The use is, first, to confute their opinion which be called Brownists, who judge the Churches of England no churches of God, because they want some things they should have, and have divers corruptions still retained in them. Secondly, to teach us, that it is not sufficient to be of the visible Church, except we labour to be partakers of the graces of God bestowed thereupon, lest we be found such rotten members as (when the day of tryall commeth) shall be cut off and cast into the fire.

Doct. 3. [filthinesse. She remembered not, &c.] In that they were

were thus wicked, & yet were a true visible Church and had the daily use of the outward exercises of religion; we learne this doctrine: To be within the visible Church of God, and to be partakers of all the outward exercises of religion, is not sufficient to lead us to a godly dispositiō, without the inward grace of Gods spirit, nor to prove us true Christians without faith and sanctification. The reason is, because, first, these outward meanes are but the instruments which God blesseth to whom he will; else are they of no force, 1 *Cor.* 3. 5. &c. Secondly, many are in the Church as chaffe in the barne floore, and Cockle in the field, that are not of the Church: and therefore shall be gathered out, bound in a bundle, and throwne into the fire. The use is, to teach us that it is a vaine thing for us to say, I am a professor, we have a famous Church, &c. and in the meane while live a prophane and wicked life. Secondly, to make us carefull to heare, learne and professe the truth with an earnest care, and hearty prayer to God, that we may beleve it and live according to it.

Doct. 4. [in her skirts]. They that beleve not Gods Ministers, exhorting them to repentance (which was the case of these Jewes, 2 *Chro.* 36.) grow into the most shamelesnesse of sinne of all others. The reason is; because, first, the word is either the favour of life to amend, or of death to make worse all that heare it, 2 *Corinth.* 2. 15. &c. Secondly, God in his righteous judgement giveth over those that regard not the truth into a reprobate minde, and to commit all wickednesse with greedinesse, *Rom.* 1. 28. 1 *Thessal.* 2. 10. The use is, first, to shew unto us that the horrible prophanenesse that is in many that professe the truth, is not because of the profession (as wicked ones doe blasphemie) but because they neglect the profession, saving to make it a cloake for their wickednesse. Secondly, to teach us with trembling and feare to labour to walke worthy our calling, else shall it be easier for *Sodom* and *Gemorrab* in the day of account, then for us.

Doct. 5. [remembered not her last end]. They that be hardened in sinne by despising instruction, doe grow to forget those

those things which continuall experience and the light of reason doe daily call to remembrance. The reason is, because, first, the daily custome of things without grace to esteeme them aright, breedeth contempt of them in our corrupt nature. Secondly, Sathan blindeth the children of disobedience, lest they should rightly regard good things and profit by them. The use is, to teach us, first, in what fearefull estate they be, that grow full with, and are wearie of good things, such as are the hearing of the word of God, prayer to God, daily meditation in the law of the Lord, &c. Secondly, to labour with our selves to have these and all other Gods ordinances and worke, every day in more high reverence then other, and not to neglect the due consideration of them if they be ordinary.

Doct. 6. [remembered not] The forgetfulnesse of the reward of sinne, throweth men headlong into iniquity, but the remembrance of it stayeth us from many evils, *Amos 6. 3. Psalme 16. 8.* The reason is, because the affections have no whoe, when nothing is respected but the satisfying of them, whereas the waying of the desire by the event of it, maketh upright judgement the ruler of the action. The use is to teach us in all things that we purpose to take in hand, ever to remember that we must be called to account for it, before that most righteous Iudge, which will judge of us by the rules of his most holy word.

Doct. 7. [therefore she came downe] It is our sinne that procureth all those evils to fall upon us, which we can any way be partakers of: for the reasons and uses of this, see *verse 5. Doct. 7.*

Doct. 8. [wonderfully] according to the manner and measure of sinne, so is the punishment from the Lord for the same, when he visiteth the committers thereof for it. The reason is, that Gods anger against sinne, and his justice in punishing it, might the better appeare. The use is, to teach us to looke for Gods heavy hand upon us (except we repent) whensoever we give our selves to delight in sinne, or to waxe cold in goodnesse.

Doct.

Doct. [none to comfort her] see verse 2. *doct.* 3. and verse 8. *doct.* 7.

Doct. 9. [*O Lord behold mine affliction*] the onely refuge in distresse, is to flye to the Lord by faithfull & fervent prayer: The reason is, because, first, he it is that smiteth, and none else can heale, *Iob* 5. 18. &c. Secondly, he hath promised to heare and deliver us, calling upon him in the day of our troubles, *Psal.* 50. 15. The use is, first, to reprove them that repine against God, waxe impatient, or use unlawfull meanes to winde themselves out of their troubles. Secondly, to teach us, in all our distresses to labour our own hearts, that we may pray unto the Lord for his grace to deliver us, and in the meane while for strength to support us.

Doct. 10. This prayer being made by the Prophet in the name of the people, teacheth us this doctrine. It is a great blessing of God to that people that hath a Minister, who is both able and willing, not only to teach them the truth, but also to be their mouth in prayer to direct them. The reason is, because, first, very few of the people (though otherwise well affected, are able to conceive prayer, and utter the same rightly; secondly, the ministry is Gods ordinance, not only to teach his will to us, but also to offer our supplications unto him; which he hath promised to regard in speciall manner. The use is, first, to reprove them that make no account of the ministry, or in the pride of their heart, thinke themselves as able to these duties, as the Minister is. Secondly, to teach us to praise God for it, as for an exceeding treasure, if we have such a Minister set over us; if he be removed to use all good meanes to have him restored, or if that cannot be, to seeke out such an other, by whose labours we may be builded up in those good things, that the former hath begun in us.

Doct. 11. [*behold mine affliction*] God so pitieth his people, that the view of their miseries moveth him to help them, even when all men are against them; The reason is, because, first, he loveth them with an everlasting love: secondly, he will not suffer them to be trodden down of their enemies for

ever. The use is to teach us, first, to magnifie the great and unspeakable mercies of the Lord our God. Secondly, never to despaire though our estate be most miserable, but alwaies to be assured that his mercy shall prevaile against all our afflictions, to ad an end unto them, and to give us everlasting peace.

Dott. 12. [enemy is proud] Prosperity causeth the wicked to forget God, and to insult against his people: The reason is, because, first, they judge onely by the things present; and therefore thinke that themselves shall never be moved, nor the estate of the godly bettered. Secondly, Sathan maketh them to abuse all Gods blessings to their greater damnation. The use is, to teach us, first, to be carefull if riches increase, not to let our hearts upon them, *Psal. 62. 11.* Secondly, to be contented with adversity, if God lay it upon us, seeing (thorough our corruption) there is lesse danger in it, then in prosperity.

Dott. 13. [the enemy is proud] the enemies pride alleaged as a reason to move the Lord to heare his people in distresse, teacheth this doctrine; The pride of the wicked is a forcible reason to move the Lord to cast them downe, and to deliver the oppressed out of their hands, *Isay 10. 12.* The reason is, because, first, the Lord useth the wicked as a rod to scourge his people, and not as a tormentor to tyrannize over them. Secondly, God doth ever resist the proud, *1 Peter 5. 5. Luke 1. 51. Psalm. 18. 27.* The use is, to teach us, first, in all our prayers against the enemies of the truth, to alleadge their pride unto the Lord, as a reason to move him to heare us, for so did the godly ever use to doe. *Isay 37. 17. &c.* Secondly to assure our selves, that when the enemy groweth to the height of pride, his fall cannot be farre off, *Proverbs 16. 15.* and therefore with patience to wait upon the Lord.

Vers. 10. [The enemy] i. those that hate the truth, and the professors thereof [hath stretched out his hand] i. expressed his greatest force and violence [upon all her pleasant things] i. those blessings of God which she tooke most pleasure in, that were consecrated unto the service of God in the Temple [for shee hath seene the heathen] i. with her eyes, she beheld the uncircumcised

circumcised nations [*enter into her Sanctuary*] i. violently breake into the temple that thou hadst dedicated to thy holy service in the midst of her [*whom thou didst command*] i. concerning whom thou didst give commandment unto thy people [*that they should not enter into thy Church*] i. should not be received into reckoning among thy people.

Dott. 1. [breached out] the wicked are usually mercilesse towards the godly, spoyling them and theirs in most cruell manner, if the Lord reſtraine them not, *Pſal. 53. 4. and 137. 7.* The reaſon is, becauſe of their unmeaſurable malice againſt them, and their exceeding deſire to extinguiſh their memory from being a people, *Pſal. 83. 4.* The uſe is, to teach us, firſt, not to truſt the wicked, nor be familiar with them, though they ſpeake never ſo kindly to us. Secondly, to be carefull to walke warily before them, leſt they get advantage againſt us: thirdly, to pray daily and earneſtly to the Lord to deliver us from them.

Dott. 2. [upon all her, &c.] the outward things of this world are uncertain, and made ſubject to the violence of, the wicked (yea, even appearing members of the Church, *Micah 2. 8. 9.*) the reaſon is, becauſe firſt, earthly things are given by the Lord indifferently to the godly and the wicked; which maketh them uncertain unto any. Secondly, outward things are not within the compaſſe of thoſe bleſſings that God hath aſſured his people to enjoy. Thirdly, God hath given to Satan great power in this world; who ſetteth his ſervants on work, to ſpoyle all that are not of his kingdome. The uſe is, firſt, not to deſire the things of this life too much. So did Chriſt teach us, *Mat. 6. 33. 34. Luke 12. 33. &c.* Secondly, to learn when God giveth them unto us, to employ them aright, ſo ſhall we have comfort with them, and without them.

Dott. 3. [pleaſant things] the outward things and means of Gods ſervice are often made a prey to the enemy; eſpecially upon our abuſing of them, *Ier. 7. 13. Luke 19. 44.* The reaſon is, becauſe firſt, God will ſhew himſelfe the puniſher of man even in the things that he abuſeth: ſecondly, that it may appeare that God regardeth more the puniſhment of evill,

then the preservation of his Word, blessings, and ordinances. The use is, to teach us, first, that holinesse standeth not in any outward thing that man can take away, for true godlinesse cannot be shaken by men nor Angels. Secondly, that God can save his people without means when it pleaseth him to deny them the means.

Dott. 4. [*see hath scene*] the injuries that the wicked do unto the godly in their sight, are more grievous unto them then those that they do only heare of. The reason is, because, that which the sight (being the quickest of the senses) bringeth to the mind, hath deepest impression therein of all others. The use is, to teach us (seeing it was the case of this people) to take patiently whatsoever outward extremity, the Lord giveth the wicked power to lay upon us; yea, though it be death it selfe.

Dott. 5. [*enter, &c.*] the wicked make havock of, and do scorn all the exercises of religion, *Psal. 79. 1. &c. 1 Cor. 1. 18. &c.* hence it is, that silencing an imprisoning of Preachers, yea, utter overthrow of the profession of Religion, is made a matter of nothing. The reason is, because, first, they are set on worke by *Sathan*, that with greatest violence seeketh the overthrow of all good things: Secondly, they be carnally minded and cannot favour any spirituall things. *1 Cor. 2. 14.* The use is, to teach us, first, to discern in those that take such courses, the wickednesse of mans nature, and the horrible prophanation that *Sathan* bringeth the children of disobedience into. Secondly, to learne to esteeme and handle all holy things most reverently; else shall wee not differ from these wicked ones.

Dott. 6. [*her Sanctuary*] the outward Ordinances of God are of reverent account to them that fear his Name, *Psal. 27. 4. and 84. 1. &c. Nehem. 1. 4.* The reason is, because, first, they proceed from him whose actions in all things they esteeme most holy: Secondly, they are the means that the Lord vouchsafeth to make most comfortable to his servants. The use is, to teach us, first, to know them to be of no Religion, that do not holily use these means. Secondly, to try our selves what mea-

measure of Gods fear and his true Religion is in us, by examining our selves what measure of love and obedience wee yield to his Ordinances appointed to that use.

Doth. 7. [*whom thou, &c.*] Those that be open wicked ones are not (without their open repentance) to be admitted to the holy exercises of Religion: but if they be without the Church they are so to remayne; and if they be in the Church, they are to be cast out. The reason, because, first, it is Gods Ordinance so to doe, *Matth. 7. 6.* and *1 Cor. 5. 3. &c. 11. 13.* &c. Secondly, it maketh much for the preservation of the Church in sound doctrine and innocencie of conversation; both which will decay if this be neglected. The use is, first, to reprove them that think there should be no separation; but that all indifferently should be received into the communion of the faithfull. Secondly, to declare unto us how farre the professed wicked ones are from having (without repentance) any portion of that heavenly *Jerusalem* that may not be retained within the Church in earth; wherein yet many remayn that shall never be saved, *Matth. 20. 16 &c.* Thirdly, to teach us, to carefull as we are, to have Gods Church in general, and the members therof in particular preserved in good estate, to be to diligent (yet keeping within the compasse of our callings) to labour the amendment, or the casting out of all Hereticks and irreligious persons.

[*All her people*] i. the people of *Judah* and *Jerusalem* of all estates and degrees [*sigh and seeke their bread*] i. are heavy hearted, and seeke here and there for necessary sustenance. [*they have given their pleasant things for meat to refresh their soule*] i. willingly parted with that which was dearest unto them, to get food to preserve their lives [*heare, O Lord, and consider*] i. O Lord, harken to my petitions, and regard my miserable estate [*for I am become vile*] i. I am esteemed the basest and most contemptible of all Nations that live under Heaven.

Doth. 1. [*sigh and seeke, &c.*] It is lawfull for the godly to be grieved with, and to take to heart their worldly losses. The reason is, because, first, the things of this life are Gods

blessings: secondly, they are necessary to support us here, and (being well used) to make us the fitter to serve him. The use is, first, to reprove the Stoicklike opinion of them, that think we should not be moved with the losse of outward things. Secondly, to teach us, as in the abundance of earthly things, to knowlege Gods large mercies, so in the losse or want of them to confesse our sinnes and Gods displeasure upon us for the same, and therefore to lament.

Doff. 2. [*Given her pleasant things*] for the preservation of the life, we must be willing to forgoe the dearest of these outward blessings. The reason is, because, first, it is the most precious of all earthly things, they being given for the use of it, and not it for them. Secondly, God hath given greater charge to preserve it then them. The use is to teach us, to use all lawfull meanes for the preservation of our life, that we may employ it to Gods glory and the good of his Church.

Doff. 3. [*See O Lord and, &c.*] Their example teacheth us, that in all our miseries we must seeke reliefe onely at Gods hands. The reason is, because, first, he hath so commanded, *Psal. 50. 15. &c.* Secondly, all power to helpe is in his hands alone, *2 Chron. 20. 6.* without whose blessing all meanes doe utterly faile. The use is, first, to reprove them that seek to be relieved by Saints, Angels, or any other in heaven then God alone. Also them that seeming to seek onely to the true God, doe use unlawfull meanes to have his help as by Conjurers, Witches, or such like. Secondly, to teach us in all our distresses to seeke onely to the Lord, and that alone by such lawfull meanes, as he hath warranted in his word.

Doff. 4. [*See for, &c.*] they were in miserable estate, yet pray they to God; whose example teacheth us this doctrine. No extremity can drive the godly from trusting in God, *Iob 13. 15.* and praying unto him, *Psalm 44. 17.* The reason is, because, first, that faith which they have in him, is that which overcome th the world, *1 John 4. 5. &c.* Secondly, they are assured that there can be no helpe but in him. The use is, first, to shew, that those who fall from God because of afflictions, had never any sound foundation in him, *Matth. 13. 20. 21.*

Iohn

John 13. 1. &c. Secondly, to teach us not onely to trust unto the Lord, and flye unto him in time of peace, but especially when we are in greatest trouble, for then have we most need of helpe.

Doct. 5. [*I am become vile*] the contempt that the people of God be of in the eyes of the wicked, being alleadged in prayer unto the Lord, is a forcible reason to move him to heare and relieve them. The reason is, because, first, the Lord pittieeth the miseries of his servants. Secondly, the wicked reproach them commonly for their professions sake, which the Lord will have to be preserved from ignominy & contempt. The use is to teach us, first, to alleadge it in our prayers when we desire to be freed from such miseries: Secondly, with patience to wait the Lords leisure, being assured that he will rescue his servants in his good time, from all the wrongs that they suffer at the hands of wicked men for well doing.

[*Not unto you*] (for so is the bebrew, word for word) [*O Vers. 12. all ye that passe by the way*] i. it was not by the power of any of you that I am in this misery, seeing you are but as passers by, that neither had power to hurt me, nor compassion to mone my case, but onely were the rodde of Gods wrath to scourge me [*behold and see*] i. Looke well upon it and consider [*if there be any sorrow like unto my sorrow*] i. whether any man or all men be able to inflict so grievous paines upon any [*which is done unto me*] i. which I doe sustaine [*wherewith the Lord hath afflicted me*] i. which hath come in wonderfull and terrible manner from the hand of the highest [*in the day of his fierce wrath*] i. when he was so highly displeased with me for my sinnes, that he declared his anger by punishing me.

Doct. 1. The godly in all their afflictions must looke unto the Lord the striker, and not respect the rodde wherewith he smiteth. The reasons, and uses hereof, are set downe, verse 5. *Doct. 5.*

Doct. 2. [*behold and see*] corrections laid upon others ought not to be neglected, but daely considered of, as the rest of Gods workes. The reason is, because, first, God often smiteth

imiteth some to instruct others thereby: Secondly, we being of one mould should take to heart the condition one of another. The use is, first, that we may learne to know and consider of Gods exceeding justice and mercy in generall: secondly, to be induced therby to feare and love him the more, who maketh us onely the beholders of his punishments laid upon others, which our finnes deserved to have beene laid upon our selves.

Dott. 3. [not unto you] Man is not to be proud though God doe many things by him, and for him, that seeme both strange and commendable. The reason is, because he is but the instrument, or matter wrought upon, and God onely the worker, *Isay 10. 15. Rom. 11. 18, &c. 1 Cor. 4. 7. Job 31. 27.* The use is to teach us, first, to give all glory to God for all things done in this world, whosoever be the instruments. Secondly, the more that God doth by us, to labour to be the more humble, lest we prove the instruments of his glory to our owne destruction.

Dott. 4. [not unto you] The wicked have no cause to rejoyce when they prevaile against the godly, though they doe it usually. The reason is, because they are but the Lords rods, who (without repentance) shall be cast into the fire, *Isay 10. 5. and 14. 25. &c.* Secondly, they doe not as they imagine, overthrow the godly & establish themselves, but cleane contrary. The use is, to teach us, first, to acknowledge our finnes alwaies to be the cause that they at any time prevaile against us. Secondly, to call to God for grace to repent, that so their power may be weakned. Thirdly, to beare with patience those rods that God layeth upon us by the wicked, being assured that God in his good time will release us and punish them.

Dott. 5. [If there bee any sorrow like, &c.] The godly endure more trouble in this world, both inwardly and outwardly, then any other: Examples hereof, *Job, David, Joseph, Ieremie, Christ, his Apostles, &c.* it is also manifest in daily experience. The reason is, because, first, God loveth us, and would weane us from delighting in this world, to long after hea-

heaven and heavenly things: secondly, our nature is so perverse, as it will not be framed to any spirituall things, with our many and grievous corrections. Thirdly, Satan and the world doe hate us, and labour continually to seek our destruction. The use is to teach us, first, not to be offended at the great afflictions that we heare of, or 'ee to befall such as feare God: secondly, never to promise our selves worldly peace and prosperity, but to prepare our selves to looke for one rod to succeed another, whilest we live here.

Doct. 6. [any sorrow like &c.] It is an usuall thing with us, to thinke our owne troubles more heavy and intolerable then any others doe suffer. The reason is, because, first, wee feele all the smart of our owne, and doe onely a farre off behold that which others doe beare. Secondly, we are more discontented with our owne crosses then we should, which maketh us beare them the more impatiently, and think them the more intolerable. The use is, to teach us, first, by the due survey of our manifold finnes, to acknowledge we have deserved the most grievous punishments that can be. Secondly, in the consideration of our afflictions, to call to mind rather how many and grievous rods we are freed of, that we might by Gods just judgement sustaine, then to thinke of the grievousnesse of that we beare, which others feele not.

Doct. 7. [sorrow] The afflictions that God layeth upon his servants, are, and ought to be grievous unto them for the present time, *Heb. 12. 11.* The reason is; because, first, wee justly have deserved them through our finnes. Secondly, we must be lead by them to repentance or we abuse them. The use is, first, to reprove the stoicall blockishnesse of those that are not affected with afflictions. Secondly, it teacheth us to sorrow when we are afflicted, but so as we be not swallowed up in it.

Doct. 8. [the Lord hath, &c.] Though our finnes doe alwaies deserve it, and our foes doe daily desire, yet can no punishment befall the godly, till God see it meet to lay it upon them, *Iob 1. 12. &c.* for the reasons hereof see *verse 5.*

Dott. 5. The use is, first, to teach us to take all corrections patiently, seeing we cannot shun them, and seeing God layeth them upon us in love for our good. Secondly, to learne to seeke unto the Lord especially, for release from our troubles, and not to be wholly employed about worldly meanes, as they doe that be worldly minded.

Dott. 9. [*wrath*] The anger of God is hot against sinne, even in his dearest servants. The reason is, because, first, he is most righteous, and cannot beare with any evill. Secondly, it tenderth to his great dishonour. The use is, to teach us, first, if he cannot beare it in those whom he loveth, how much lesse will he suffer it unpunished in the wicked? Secondly, to make us abhorre sinne in all men, but especially in our selves, even as much as we desire to have the Lord to love us, and be pleased with us.

Dott. 10. [*day*] God doth not alwaies afflict his servants, but at such speciall times as he seeth it meetest for them, *Psal. 103. 9.* The reason is, first, that by punishing sometimes he might declare his displeasure against sin. Secondly, by sparing them often, he might shew his great love unto them. The use is to teach us, first, to acknowledge his wisdom, justice, and mercy in dealing so with us. Secondly, to take afflictions patiently when he layeth them upon us, seeing we have them not alwaies, but many good things in stead of them: this use did *Iob* make of this doctrine, 2. 10.

Pers. 13. [*From above*] i. from heaven [*hath hee sent fire into my bones*] i. the Lord hath sent most painefull and destroying griefe (for that is meant by fire) into my inward and strongest parts, this is meant by bones, *Psal. 6. 3. 4. I say 38. 13.* [*which he ruleth*] thus are the Hebrew words to be translated, the meaning is, which the Lord, and not any power of man directeth, that it may torment and overthrow me, as it seemeth good to him [*he hath spread a net for my feet*] i. hath so taken me in his snare, that I cannot escape from him [*and turned me backe*] i. quite overthrowne me and all my purposes [*he hath made me desolate*] i. he hath deprived me of all helpe and meanes of rescue [*and daily in heavinesse,*] i. my griefe.

griefe is continuall without intermission, because Gods hand is upon me without ceasing.

Dott. 1. [from above hath he sent] this often mentioning of Gods hand, teacheth this doctrine. When God punisheth us by the hands of the wicked, we are hardly brought to ascribe it to him alone; and they from thinking that their owne hand and power hath done it. The reason is, because, first, our understanding taketh deeper impression of that which we see with our eyes, then that which our spirituall knowledge teacheth. Secondly, the wicked can see no further then their owne hand reacheth. The use is, to teach us, first, not to marvell though the ungodly offend in that which we are hardly reformed in: Secondly, in all our afflictions to look unto the Lord, whose hand hath done it; and not be like the dog, that snarleth at the stone which is throwne at him, never regarding him that did cast it: see *verse 5. Dott. 5.*

Dott. 2. [bones] when God layeth afflictions upon us, they ransack the most secret parts that are in us. The reason is, because, God hath ordained afflictions to be the meanes to try us. The use is to teach us, first, that afflictions are necessary for us, seeing we should else thinke still better of our selves then (indeed) we are: secondly, not to be amazed though the soule and body be fraught with miseries, seeing it hath been ever the meanes that God hath put in practice, to humble his servants withall under his hands.

Dott. 3. [fire into my bones] God often bringeth his servants to the greatest miserie that can be sustained by man, see *verse 12. Dott. 5.*

Dott. 4. [which he ruleth] God doth governe, and that in speciall manner, the particular course of all those afflictions which he layeth upon his people. This appeareth, not only in the wonderfull beginnings, proceffe, & ending of the afflictions of *Joseph, David, Job, Christ, &c.* but also in the daily experience of the godly, that live under the crosse. The reason is, first, that the Lord might in special manner declare himself to provide for his servants in all extremities, as the event doth alwaies make manifest: secondly, that Sathan and the world

might daily see, how they cannot goe beyond their tedder that God hath measured unto them. The use is, first, to confute them that think all things to be guided by fortune, or at the least, that God ruleth not the particulars, but onely the generall course of the world: secondly, to teach us to observe Gods wonderfull power, and mercifull providence, in all our severall troubles, whereby we cannot but be constrained at the length to say, it is good for me that I have bin in trouble, *Psal. 119. 71.* Seeing it hath fallen out for the best, *Rom. 8. 28.*

Dott. 5. [weake] we can no more winde our selves out of those afflictions that God laieth upon us, then the entangled soule can escape the net that compasseth him. The reason is, because, first, we have no strength against him that dealeth with us: secondly, all our devices (in such a case) make against us, even as the fluttering of the snared bird holdeth her faster then before. The use is, to teach us, first, to take patiently whatsoever the Lord doth lay upon us: secondly, to seek unto him alone for release, who onely can deliver us.

Dott. 6. [turned me backe] Nothing can goe forward or come to any good issue, but that onely which the Lord furthereth. The reason is, because, all power is in his hand, so as whatsoever man purposeth, yet it is he alone that disposeth. The use is, first, to reprove them that take any thing in hand as grounded upon their owne strength: secondly, to teach us never to attempt any unlawfull things, seeing Gods hand can never help us in them, except it be in his anger to punish us: thirdly, to teach us in all things that we take in hand according to Gods will, to seek his assistance and help, by hearty and faithfull prayer.

Dott. 7. [desolate] It is God that giveth friends, health, &c. and taketh all away at his pleasure, *Iob 1. 21.* The reason is, because, all things more or lesse, are disposed by his providence. The use is, first, to reprove them that say mine owne hand and power hath done this, or that: secondly, in generall to acknowledge all things to be done of the Lord, in particular for our sinnes if he afflict us, by taking our wealth, friends, liberty, or any good thing else from us, and from his meere

mere mercy, if any of these, or any such be continued, or restored unto us.

Dott. 8. [*daily in heavinesse*] according to the measure and continuance of Gods afflicting hand upon us, so must the measure and continuance of our sorrows be. The reason is, because, first, heavy and long troubles are a signe of Gods heavy and sore displeasure against us: Secondly, the continuance of afflictions argue that wee are not sufficiently humbled, do not unfainedly repent for our sinne, nor call upon the Lord so effectually as we should. The use is, first, to reprove them that by continuance under the crosse doe grow hard-hearted, which condition is a fearefull signe of Gods rejecting of them. Secondly, to teach us the heavier and longer that troubles are upon us, the more earnestly to labour with ourselves to grow in repentance, zeale, and fervency of Prayer.

Dott. 9. The particular calamities comming one in the neck of another do teach us this doctrine. When God meanneth to punish his servants, hee will increase the means that may further the same, and utterly disappoint all contrary endeavours. The reason is, because, first, nothing can stand against him to hinder the execution of his will. Secondly, all things in Heaven and in earth are at his appointment, to accomplish his pleasure. The use is to teach us, first, that there is no counsell or strength against the Lord: Secondly, to take patiently whatsoever it shall please his Majesty to lay upon us.

[*The yoke of my transgressions*] i. the heavy burthen of my *Verse 14* manifold sinnes, [*is bound upon his hand*] i. the Lord carrieth them in his continuall remembrance [*they are wrapped*] i. all knit up in one bundle [*and come up upon my necke*] i. laid all upon me at once [*he hath made my strength to fall*] i. he hath caused my power to stumble, or so the word signifieth) and to fall without recovery [*the Lord hath delivered mee into their hands*] i. God hath given me to be subject to the power and will of the enemies [*neither am I able to rise*] i. all power and hope (in the judgment of flesh and blood) is utterly taken from me.

Doth. 1. [yoke] the sins of Gods people are the heaviest burthen that they can possibly beare in this life. The reason is ; because, first, they (without his great mercy) make a separation between God and them. Secondly, they give Satan matter to tyrannize over them. Thirdly, they (being thorowly taken to heart) doe after a sort, possesse the soule with the very torments of Hell. The use is to teach us, first, to suffer any torments in this life, rather then be drawn to commit sinne against God : Secondly, to labour above all things to be reconciled unto God, through Christ, and so endeavouring the keeping of a good conscience, no trouble or torment of body shall be grievous, but very tolerable, yea, joyfull unto us.

Doth. 2. [upon his hand] when God meaneth to punish us for our sins, he calleth them all to remembrance. The reason is, first, that his justice might finde just matter why to smite us. Secondly, that he may lay his corrections upon us according as he shall see meet, by viewing the quality of our sinnes, and obstinacy therein, or pronenesse to repentance. The use is to teach us, first, not to commit any thing that is evil, and so think that it shall be forgotten in time ; for God seeth all things past, as though they were present : Secondly, not to continue in sin or put off repentance from day to day, for in so doing we multiply and heape up matter against our selves for the day of our punishment :

Doth. 3. [wrapped and come up] when God meaneth to correct, he will so do it as it cannot be escaped. The reasons, and use hereof are set downe, *Verse 13. doth. 5.*

Doth. 4. [he hath made my strength to fall] God giveth strength and courage to men, and taketh it away at his pleasure. *Deut. 28. 7, 25.* The reason is ; because, all power is his owne ; and is to be bestowed as shal seem good unto him. The use is, first, to reprove their vanity that ascribe strength or courage to one Nation more then another : Secondly, to teach us, not to stand upon any power that is in our selves, but to seek to be reconciled to God, & rest upon his strength alone.

Doth.

Dott. 5. [delivered me] the issue of battle is in the hand of God alone. *Psal. 44. 3. &c.* The reasons, and use therofare *Verse 13. Dott. 7.*

Dott. 6. [into their hands] God often delivereth his servants into the hands of the ungodly. Examples, *Job, Samson, Ieremie.* The reason is, first, to exercise them, and bring them to repentance; or to perfect his power in their weakness. Secondly, to give the wicked occasion to shew forth their cruel disposition. The use is, first, to reprove them that justifie or condemne a man according to his prevailing or being overcome in this World: Secondly, to teach us, to take it patiently when it falleth to our share; seeing it is the lot of the godly in this life.

Dott. 7. [neither am I able to rise up] God sometimes afflicteth his people so grievously that their state seemeth desperate and irrecoverable in the judgment of flesh and blood: examples, *Joseph, David, Job, yea, Christ himselfe.* The reason is, first, that hee might shew his mighty power in restoring them. Secondly, that all means being taken away, they might learn to look up to Heaven and rest upon him onely. The use is, first, to reprove them that judge the case of Gods people desperate when all worldly means be against them. Secondly, to teach us, never to despair whatsoever extremity do befall us in this life.

[The Lord hath trodden under foot all my valiant men] *i. Vers. 15.* hee hath brought down to the greatest contempt those that were strongest, in whom I put my greatest confidence *[in the midst of me]* *i.* not so much in the face of the enemy as even in the streets of *Jerusalem* *[hee hath called an assembly against me to destroy my young men]* *i.* hee hath stirred up many enemies to overthrow the floure of my people *[the Lord hath trodden the Winepresse]* *i.* he hath crushed and broken in pieces as the grapes are in the presse *[upon the Virgin the daughter of Judah]* *i.* those tender and dainty ones that seemed unfit to bear any affliction.

Dott. 1. [valiant men] when God meaneth to afflict us, he will spoile us of all our helps, wherein wee may have any con-

confidence: *Ifay 3. 1, 2. &c.* The reason is; because, he would have us see how little help we can have of any thing without him. The use is to teach us, whensoever hee dealeth so with us, to humble our selves under his hand, and flie to him alone for succour and help.

Doct. 2. [midst] God can as easily destroy in a fenced City, as in a battle. The reason is, because, first, his power is present every where. Secondly, there is no counsell nor strength against the Lord. The use is to teach us, never to repose our affiance, or think our selves safe in any thing whatsoever, but onely in dwelling under the protection of the Almighty, *Psal. 91. 1.*

Doct. 3. [he hath called an assembly] it is God that ruleth even the wicked, and setteth them on work against his servants; else can they never prevail against them. The reason is, because, all power to do any thing is from him alone. The use is to teach us, in all our distresses to rest upon God, and seek to him above for help and deliverance.

Doct. 4. [trodden] man can no more escape Gods hand in punishing them, then the grapes can flie from the treader of the Wine-press. The reason is, because, there is no place to flie from his presence, *Psal. 139 7.* The use is to teach us, first, to take patiently whatsoever he layeth upon us; Secondly, to labour above all things to obtain his favour and to abide in it, so shall we be safe from the feare of evill.

Doct. 5. [Virgins] the nicenesse of those that have lived daintily, is no reason to free them, but rather a provocation to bring afflictions upon them. The reason is, because, first, the pampering of our selves is none of the ends, for which God bestoweth his blessings upon us. Secondly, such coy nicenesse as many be of, is seldome without speciall sinnes that are incident to that condition; which God will not let passe unpunished. The use is to teach us, first, to take heed that we bestow not Gods blessings given us (to further us in his service) to make us the unfitter to beare his rodde. Secondly, never to promise our selves freedome from punishment, what priviledges soever we can alleage, especially if

if we walke not most uprightly, and bestow not his blessings most faithfully.

Doct. 6. [*daughter of Iudab*] except the children forsake their sinnes, they shall not be spared for the godlinesse of their parents. The reason is, because, first, God dealeth with every one according to that which is in himselfe: Secondly, the promise [*I will be thy God, and the God of thy seed*] is onely profitable to such children, as walke in the faithfull steps of their godly parents. The use is, first, to reprove them that rest upon their forefathers faithfulnessse, they themselves being unfaithfull: secondly, to teach us to seek that in our selves and not in others, which may be an argument to prove us in the favour of the Lord.

[*For these things I weepe*] *i.* I mourne and lament, because, *Vers. 16* of these my grievous sinnes that I have brought upon me, so many, and so heavy punishments *from mine eye (even) from mine eye, descendeth water* *i.* the teares doe come out of mine eyes, in such abundance, as they flow downe my cheekes [*because the comforter that should refresh my soule is farre from me*] *i.* I am deprived not onely of the helpe of friends that should relieve my misery, but even the Lord hath withdrawn the brightnesse of his countenance from me [*my children are desolate*] *i.* all my people are in a forlorne case, [*because the enemy prevailed*] *i.* because all things are at the disposition of those that hate me.

Doct. 1. [*for these things*] note (besides the same with *vers. 2. Doct. 1.*) this doctrine. It is not onely lawfull, but also necessary for the godly to be so greatly grieved when God punisheth them for their sinnes, as may draw them into extreame weeping. The reason is, because, first, Gods heavy hand is as the roaring of a lyon, whereat all the beasts of the Forrest doe tremble, *Amos 3. 8.* & 2. Sinne against God, and the punishment thereof, ought to grieve us above all things that can befall us in this world. The use is, first, to reprove them that think it a fault to be passionate in such cases: Secondly, to teach us to labour our hard hearts; that we may be most lively affected with sorrow, and mourne in exceeding

dying manner when the Lord doth lay his grievous crosse up^r on us.

Doct. 2. [mine eye descendeth] no adversity hath warrant to grieve us so much, as the punishment of God upon us for our sinnes, *Luk. 23. 28. &c.* The reason is, because, first, they declare unto us that God is displeased, whose anger who can endure? Secondly, nothing must be more odious unto us, then sinne, which (we having committed) must cause us to lament exceedingly. The use is, first, to reprove them, as being farre out of frame, that can easily weep at the losse of goods, friends, children, &c. being taken from them by the ordinary hand of God, but can hardly be moved with those spirituall losses, that doe more neerly concerne the salvation or damnation of the soule and body eternally: secondly, to teach us above all things to be humbled with the consideration of our sinnes, and Gods displeasure for them, and not so much for the losse whatsoever is be.

Doct. 3. [descendeth water] they were naturally a hard hearted people, as the Scripture testifieth often; yet are they now constrained to weep, whereby we learne this doctrine. There is none so stout, or hard hearted, but afflictions will bring him down. The reason is, because, first, God is stronger then any, and will prevaile in all that which he purposeth: secondly, God will constraine man at one time or other, to give glory unto him, by acknowledging his power. The use is to teach us, that we never set our selves against Gods hand in punishing us, but willingly submit our selves unto him in all things.

Doct. 4. [comfort] It is a grievous plague to be deprived of comforters in afflictions, the contrary whereof is an exceeding blessing: for the reasons and use herof, see *verse 2. Doct. 3.*

Doct. 5. [should refresh] It is the duty of every one, to comfort and relieve others that be in distresse. The reason is, because, first, God hath so commanded, *Galat. 6. 2. &c.* Secondly, we are members one of another, *1 Cor. 12. 27. &c.* Thirdly, we may have the like need our selves another time.

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The use is, first, to reprove them, as being no feeling members, that regard no further then their owne good, not caring to relieve those that need with such blessings as they have: secondly, to teach us to labour more and more with ourselves, that we may be affected with the condition of other, mourning with them that are afflicted, and helping them to the uttermost of our power.

Dock. 6. [*my children*] the Church, as also the common wealth, is to declare her selfe a kinde mother to every one that is trained up therein; and to have compassion of their miseries, helping them to the uttermost. This duty is especially to be performed by the Ministers in the one, and the Magistrates in the other. The reason is, because, first, they are especially honoured by the whole body, that every member might receive especiall good by them: secondly, they are, or should be, of greatest knowledge and conscience, and therefore should declare the same by the most excellent fruits, whereof this is not the least. The use is, first, to declare unto us in what miserable case that Church or common wealth is, whose Ministers or Magistrates be persecutors and tormentors of the best members thereof: secondly, to teach us to praise God when our governours are good, and to pray for their preservation and continuance, or if they be evil, to pray for their amendment, and in the meane while mourne for the miseries that are upon us by their ungodly demeanors.

Dock. 7. [*are desolate because the enemy, &c.*] It is the property of carnall friends, to be friendly onely whilst prosperity is upon us; but if our adversaries prevaile against us, and bring us to adversity, they are gone. The reason and use hereof is the same with that in *vers. 8.* *Dock. 6.*

[*Sion stretcheth out her hands, and there is none to comfort her*]. *i.* *Jerusalem* earnestly desireth & laboureth for helpe, but none yeeldeth her any reliefe [*the Lord hath commanded the enemies of Jacob round about him*]. *i.* God hath given power unto them that hate the Israelites, to compass them in on every side [*Jerusalem is as a menstruous woman in the middest of them*]. *i.* she is rejected of all her adversaries, and esteemed

Vers. 17.

most vile and filthy, not worthy to be approached unto by any.

Doct. 1. [stretcheth] It is a necessary duty in Gods people, to seeke out all good meanes of their release from troubles. The reason is, because, first, they know that God ordinarily worketh every thing by meanes: secondly, they know not by what meanes, nor when God will deliver them, therefore must they use all, and continue therein, committing the successe unto the Lord. The use is, first, to reprove them that are slothfull in using the meanes, wickedly saying, God will bring to passe his owne purpose and no more, though we doe nothing: secondly, to teach us alwaies to put all good means in practise, and yet never to rest upon them, but to depend upon the Lord alone, in whose hands the issues of all things are.

Doct. 2. [there is none] God often frustratech the lawfull endeuours of his Children of that good issue which is expected, and yet liketh well that they should use meanes to bring the same to passe: examples hercof is, *Abraham*, praying for *Sodome*, *Gen. 18*. The reason is, because, he would have us follow the meanes that be before our eyes, and yet is not himselfe tyed thereunto, but prospereth them as he will, and when he will. The use is to teach us, first, not to despaire, though the meanes that we have used prevaile not: secondly, to continue still in using good meanes, though they have not that successe which we looke for, seeing we know not when God hath appointed to blesse our meanes.

Doct. 3. [commanded] the wicked have no power against Gods people, but that which is given them from the Lord, *John 9. 1*. The reasons and use hereof are set downe *vers. 5. Doct. 5. and vers. 13. Doct. 1.*

Doct. 4. [as a menstruous] Gods people are more grievously afflicted, and reproached in the world, then any else, and the godliest the most of all. The reason is, because, *Sathan* and the wicked have greatest malice against them. The use is, to teach us, not to promise our selves the applaus of men in this life, but to know that to be evill intreated
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and esteemed most vile, is our share, if we will live godly in Christ Iesus.

[*The Lord is righteous*] i. in all these things God hath dealt most justly with me [*for I have rebelled against his commandments*] i. I have most hainously sinned and wilfully transgressed the words that came out of the Lords owne mouth by the Ministry of his Prophets [*beare, I pray you all people and behold my sorrow*] i. I desire that all men would marke Gods fearfull judgments upon me, *Objection*: how agreeeth this with that, 2 Sam. I. 20. *Tell it not in Gath. Answer.* The meaning of *Dauids speech* there is, that it should not be reported as the hand of the Philistines, but of God. [*my virgins and my young men*] i. the most tender of all my people and hope of the age that is to come [*are gone into captivity*] i. are carried out of this Land, the signe of his favour and of Heaven it self.

Doct. 1. is righteous] Gods people do acknowledge his justice in all his works, yea, even in his punishments laid upon them. Examples hercof are *Job, David, Daniel, &c.* The reason is; because, first, his Word and Spirit hath reformed their judgements, teaching them how to thinke of his holy Majesty in all things. Secondly, the conscience of their own sins causeth them to justifie the Lord, and to accuse themselves. The use is, first, to reprove in our selves, or others, all repining against God, and accusing of him, as things far differing from the disposition of the godly, rightly reformed. Secondly, to teach us to grow in the feare and worship of God, praying alwayes for his grace to assist us, who is so righteous in all his works. Thirdly, to teach us patience to beare, and contentednesse to undergo, what condition soever the Lord, that is so righteous, doth lay upon us.

Doct. 2. [for I, &c.] it is the duty of Gods children to seek the cause of all their evils in themselves. The reason is, because, first, God is righteous, and layeth nothing upon them but that which they justly deserve. Secondly, they know their owne manifold sinnes, and their exceeding weaknesse in well doing, which they cannot so see in any others. This

doctrine is hardly learned, because of our naturall blinde self-love, and pronenesse to accuse others. The use is, first, to justifie God, when he is judged. Secondly, to teach us, to be truly humbled under the Lords hand, when he layeth his rods upon us. Thirdly, to give us direction how to seek the right way of release from those crosses that are upon us.

Doct. 3. [*rebelled*] though God punish us often for other causes, yet the matter that he worketh on is our sins. The reason is, because the righteous God cannot punish without desert. The use to teach us, to labour to finde out and forsake our sins to often as we are punished.

Doct. 4. [*rebellion*] being an high degree of transgression teacheth us this doctrine. We must not lessen our sins, but account them most hainous in our own eyes. The reason is, because, first, they are so in the sight of God, Secondly, they keep so many good things from us, and bring so many miseries upon us. Thirdly, it is a speciall note of a reformed heart; and the lessning or hiding of our sins, is a mark of the contrary. The use is, first, to teach us thereby the better to be prepared unto true repentance: Secondly, to comfort us with assurance that we are out of love with our sins.

Doct. 5. [*his commandment*] [*heb. his mouth*] it is our duty (especially in religion) neither to go further, nor to come shorter, then Gods revealed will, but attend unto it, as the servants eye doth unto his masters hand: *Psal. 123.2.* The reason is, because first, wee are so commanded, *Deut. 4.2. & 12.32. Proverbs 30.6. Revel. 22.18. &c.* Secondly, wee can do nothing well, but by the direction thereof, seeing we are naturally blinde in judgement, and corrupt in affection. The use is, first, to reprove them that think it imperfect, and therefore adde traditions unto it, as the Papists. Secondly, to teach us that the written Word of God is the perfect rule of all righteousness. Thirdly, we must carefully learn to know this rule, or else how can we be directed by it?

Doct. 6. [*rebelles*] it is rebellion against the Lord himself, to be disobedient unto the voice of his Ministers, teaching his truth, *Luke 10.16.* The reason is, because first, they
speak,

ſpeak nothing in their owne names, but from the Lord. Secondly, the diſobedience is not to the Miniſter, but to that he uttereth, which is the Lords. The uſe is, firſt, to reprove their error that think they may hate the inſtructions of the Miniſter and yet love God. Secondly, to teach all Miniſters to take heed what they teach in the Name of the Lord, leſt they prophane his bleſſed Maieſtie, abuſe his holy Ordinance of the Miniſtery, and ſeduce his people.

Doct. 7. [*his commandement*] now their acknowledging that to be Gods mouth, which in their proſperity they con-temned, to teach us this doctrine. We are conſtrained in our adverſity to acknowledge Gods hand in thoſe things, which in our proſperity we neglected. The reaſon, becauſe, firſt, adverſity reſtoreth the judgment, and cauſeth a more ſerious conſideration of matters then before. Secondly, God will have his judgements juſtified by thoſe whom hee puniſheth: this is verified even in the wicked, as in Pharaoh, *Exod. 9. 27. Nebuchadnezzar, Dan. 4. 31. Achab, 1 Kin. 21. 27 &c.* The uſe is to teach us, to acknowledge the voice and hand of God in all things, when the firſt occaſion is offered us: ſo ſhall wee have profit and comfort by it, elſe ſhall we be conſtrained to acknowledge it in the end, to the doubling of our ſorrow.

Doct. 8. [*heare, &c. all people*] when Gods people are puniſhed, they are not aſhamed, but willing to tell all men of it, and to declare their ſins to be the cauſe of it. The reaſon is: becauſe, firſt, above all things they deſire to have the Lord juſtified in all mens judgments. Secondly, they deſire that their own example might teach others to ſerve God better. The uſe is, firſt, to reprove them, as being far from a godly diſpoſition, who either accuſe God when they are puniſhed; or labour to hide from the eyes of all men the affliction that is upon them: Secondly, to teach us, that it is a right ſigne of unfained repentance, to be free in confeſſing our ſinnes, and Gods juſt hand on us for them, and that without ſhame or bluſhing ſaving for the ſins onely.

Doct. 9. [*all people*] the manifeſting of our puniſhments unto the world as from Gods hand becauſe of our ſinnes can

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neither dishonour the Lord, nor harden others in their wickednesse, but is a just occasion of the contrary. The reason is, because, first, it is matter of great honour to God, to let no sins escape without punishment, when he offendeth; Secondly, it giveth others just cause to think, that except they repent, they shall all likewise bee punished. The use is, first, to reprove them that would not have it knowne to the World how severely the Lord afflicteth his servants in this life: Secondly, to teach us to desire to let others know how little the Lord liketh of sinne, seeing hee punisheth it in his dearest children.

Doct. 10. [my virgins, &c.] in that they were in such wooll condition every way, we learn this doctrine. It may fall out to be the lot of the Church of God to be deprived for a time of all worldly comfort, and of the Ministry of the Word and Sacraments also. The reason is, because it was the condition of this people, who yet were the onely true visible Church, that was then under the Sun. The use is, first, to reprove the vanity of the Papists, who esteeme the Church to be alwayes a famous visible Monarchie, and of Worldlings, who think it should be free from all molestations and troubles: Secondly, to teach us not to be dismayed nor to forsake the truth, notwithstanding the innumerable troubles that do befall the Church that professeth the same.

Verse 19 [I called for my lovers] i. I desired to be relieved by those that loved me dearly [*but they deceived me*] i. mine expectation was utterly frustrated in them [*my Priests and mine Elders*] i. the Governours of the Church and of the Commonweale [*perished*] i. were so farre from helping me, that they were in misery themselves [*in the Citie*] i. they died within the walls of the Citie, without the sword of the enemies, [*while they sought their meat*] i. even in their carefull travail to finde out some food [*to refresh their souls*] i. to cheare their lives and strengthen their hearts withall.

Doct. 1. [I called unto, &c.] It is an increase of sorrow, to be disappointed of their helpe, by whom wee looked to be delivered out of our troubles. The reason is, because the hope
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of helpe by thole meanes doth often promise speedie deliverance, and in the meane while administreth patience; which being frustrated, the heart is sodainly fraught with many griefs that it looked not for. The use is, first, to reprove them as guilty of a great sinne, who give the distressed any hope of succour, and yet disappoint them when they might have helped them. Secondly, to teach us, especially to rest upon God in our troubles, and not to rely upon the outward meanes, lest they deceive us, and so our sorrow be increased thereby.

Doth. 2. [lowers deceived] God often maketh our friends that love us unfaindly, utterly unable to doe us any good in our distresse. The reason is, to shew us that it is a vaine thing to trust in man. The use is to teach us, to put our whole affiance in the Lord alone.

Doth. 3. [my Priests and mine Elders perished] the misery of that people must needs be great, whole rulers can neither help themselves nor others. The reason is, because the Governours are the staffe of the peoples strength, which being broken, there is no help left. The use is, first, to shew us in what excellent stead our Rulers do stand us, and therefore to teach us to obey them, honour them, and pray for them: Secondly, to teach us not to despaire, though they be made utterly unable to help us, seeing it was so with this people, and yet God found out a means to deliver them.

Doth. 4. [perished] Gods plagues do often overtake the great ones, as well as others. The reason is, because, first, they usually sin as greatly as others, if not above the measure of others: Secondly, be they never so great amongst men, yet are they nothing when God taketh them in hand. The use is to teach us, not to sinne by vertue of any priviledge that wee have in this life, seeing it cannot free us from those punishments which our sins do deserve.

Doth. 5. [while they sought] Gods people may come to the extremest beggery that can be in this life though it falleth out very seldome. The reason is, because, first, outward things are no part of their felicity, which is purchased for

them by Christ Iesus : secondly, God will now and then, shew himselfe the preserver of his people, when all meanes doe faile. The use is, to teach us, not to rest upon any thing in this life, for that were to build upon the sand, which will faile in the tempest, *Matth. 7. 26. 27.*

Vers. 20. [*Behold, O Lord, for trouble is upon mee*] i. O Lord regard me with thy mercies, for I am in great straightnesse, and extremities doe presse me, and oppresse me, [*my bowels are benudged*] i. all my intrals are disordered and mingled together as the troubled water is with the mud (for the hebrew word is borrowed from the waters that are in such a case after or in a tempest) [*mine heart turneth it selfe within me*] i. for very grieke and anguish, my heart doth (as it were) remove and roule within me [*because I have greatly rebelled*] i. the cause of all this misery is, my grievous transgressions against the Lord my God [*the sword playeth abroad*] i. whosoever my people are employed in warres for my defence, there the enemies sword doth kill and destroy them [*as death at home*] i. The famine is so great at home, that nothing but death appeareth in every street and house, where our profit and our pleasure hath beene unto us in great measure.

Doct. 1. [*behold O Lord*] in that they prayed *verse 9.* and *verse 11.* and in this place, and often after, we learne this doctrine. We must not give over, but continue in prayer, though we be not heard in that we intreat for. The reason is, God hath commanded to pray without ceasing, and set no time when we shall be heard. The use is, to teach us, that God by deferring to heare us, first tryeth our faith and patience : secondly, sheweth his exceeding anger against our finnes ; thirdly, giveth us occasion to increase in repentance and fervency of prayer : Examples hereof are the Israelites in Egypt, and in the Captivity, *Iob, David, &c.*

Doct. 2. [*behold, &c.*] God seeth all things : but their example in laying open their miseries before the Lord, teacheth this doctrine. We must with lamentation, lay open our miseries before the Lord, if we looke to be relieved. The reason is, because, first, mercy is denied to them that hide their

their finnes, *Proverbs* 28. 13. secondly, forgiveness is granted upon a free confession, *Psal.* 32. 5. The use is, first, to reprove them, as having no sparke of right repentance, that coldly, or not at all, doe acknowledge their particular finnes unto the Lord: secondly, to teach us to ransack our owne waies, that in the daies of our repentance we may be able thoroughly to lay open our transgressions unto the Lord.

Doct. 3. [*for trouble is upon me*] we then pray most earnestly, when we feele most sensibly the burthen of that we would be rid of, and the want of that we would have. The reason is, because, first, else we are continually secure; secondly, we earnestly desire the contentment of our own hearts: which cannot be whilest we have that we would not, and want that we would have. The use is, to teach us, first, the necessity of affliction, seeing it is evident we are then (only) touched effectually: secondly, to strive that we be not cold, but more and more affected with the sense of our finnes, to loath them, and with a longing after righteousnesse, to walke therein.

Doct. 4. [*be mudded: heart turned*] There is no rest nor quietnesse within us, when God presseth us with the weight of our owne finnes. The reason is, because, first, they are so many and so grievous. Secondly, he can, and doth urge them more forcibly, then that we can sustaine his heavy hand. The use is, to teach us, first, to pity thote that are afflicted in conscience for sinne, above all others that are any wayes distressed. Secondly, to esteeme of, and be thankfull for the peace of conscience, as the greatest treasure that we can enjoy in this life. Thirdly, to avoyd sinne alwaies, as that which will procure us the greatest hurt both in this life, and in the life to come.

Doct. 5. [*greatly rebelled*] The godly doe alwaies in the due consideration of their finnes, aggravate them against themselves in greatest measure. The reason is, because, first, they see best into their owne offences. Secondly, they measure them by the heavy anger of God deserved by the same, as did the Publican, *Luk.* 18. 13. The use is, to teach us, first, to

try our selves how we stand affected this way, seeing it is a speciall note of true repentance, and the contrary of impenitency. Secondly, to labour more and more to aggravate our sinnes in our owne eyes, that we may be humbled the more effectually thereby.

Doct. 6. [*sword, death, &c.*] The things that are ordained for our greatest good in this life, do turne to our greatest harme, when our sinnes provoke Gods anger to break forth against us. The reason is, because, first, all creatures are at his commandement to execute his will. Secondly, they are no further unto us as blessings, then so farre as he giveth them in his love and favour. The use is, to teach us, first, in the rebellion of any of Gods creatures against us to acknowledge our sinnes against God to be the cause. Secondly, to labour first of all to be reconciled to God in Christ Iesus, and to walke in obedience unto his lawes: so shall all his creatures serve to our good, else doe they encrease our condemnation.

Vers. 21. [*They have heard*] *i.* it hath come to the eares and knowledge of the enemies [*that I doe mourne*] *i.* that I am in great heaviness and lamentation [*and there is none to comfort me*] *i.* neither one nor other shewed any pity upon me [*all mine enemies have heard of my trouble*] *i.* the knowledge of my misery is come to the eares of mine enemies of all estates and conditions [*and are glad that thou hast done it*] *i.* they rejoyce that thou hast laid so heavy things upon me [*thou hast brought the day that thou hast pronounced*] *i.* the destruction which thou hast prophesied by the mouth of the Prophets against the Nations will as surely come upon them, as if it were already come to passe: for the Hebrew verbe, being in the time past is meant of that which is to come, according to the manner of the speeches of the Prophets, for the more assurance of the accomplishment thereof [*and they shall bee like unto me*] *i.* their misery in this world shall be as grievous to see to, as mine is now: for other wise their estate shall be most contrary, when all teares are wiped from the eyes of the godly, and all calamities powred upon the heads of the wicked.

Doctrine

Dott. 1. see verse 2. Dott. 3. & verse 8. Dott. 7.

Dott. 2. [none to comfort mee, &c.] It is the duty of all men to comfort the afflicted, and not adde to their miseries, *Matth. 25. 40. James 1. 27. 1. Cor. 13. 26. Heb. 13. 3.* The reason is, because, first, we owe this duty (among others) one to another. Secondly, no misery can befall another, but when God will, it may light upon our selves, seeing we daily deserve the same. The use is, first, to reprove them that doe not take any mans misery to heart but their owne. Secondly, to teach us, to labour our hearts to be like affected with others; even to mourne with them that weep &c. seeing it is a signe of a lively member: as the want thereof argueth, either that wee are cut off, or were never ingrafted into that body wherof Christ Iesus is the head.

Dott. 3. [are glad] it is the property of the wicked to rejoyce at the miseries of the godly, with whom they should mourn, *Psal. 69. 12. and 137. 3. Judges 16. 25.* The reason is, because, first, they are affected as their father the Devill, who rejoyceth in nothing but the calamitie of mankind. Secondly, their hatred that they beare to the righteous, maketh them be glad when any evill lighteth on them. The use is, to teach us, first, to be farre from that wicked disposition, but rather to mourn when our enemies are in distresse, *Psal. 35. 13, 14. &c.* Secondly, not to be dismayed though the World triumph over us in our miseries, seeing it hath been the condition of Gods people in all ages.

Dott. 4. [thou hast done it] in that they could not in prosperity rightly understand the Word of God which concerned themselves, but now can both apply it rightly to themselves, and others also; we learne this doctrine. We are the fittest schollers to learne Gods Word, and make right use of it, when afflictions are upon us. The reason is, because, first, in prosperity wee forget God and our selves also. Secondly, we are in our corrupt nature, as naughty children, that will not learn except they be well whipt. Thirdly, in afflictions we can more easily consider of our estate both present, past, and to come. The use is, to teach us, how necessary

afflictions are, to frame us to be of a right disposition: secondly, to humble us, seeing we are of so untoward a disposition. Thirdly, to provoke us at all times, so especially in afflictions, to pray that we may be directed by Gods spirit to leade our lives according to his will, seeing we are of nature so perverse.

Dott. 6. [bring, &c. that thou hast pronounced] every title of Gods word shall be accomplished in due season, *Math. 5. 18.* The reason is, because it came from him that is truth it selfe, and cannot lye. The use is, to teach us, first, of what singular excellency Gods word is, seeing there is no fault or untruth at all in it. Secondly, to renounce our owne reason, and to relye upon the word, assuring our selves that it shall be performed, though it be against the judgement of flesh and blood: Thirdly, to raise us from all security of sinning, seeing all his judgements denounced against our offences shall (without our true repentance) assuredly fall upon us.

Dott. 7. [shall be like] though the troubles of the righteous be many; yet are not the elect to be discerned from the reprobate by affliction. The reason is, because they are both partakers thereof in this life, and that often in most heavy manner. The use is, to teach us, not to measure the love or displeasure of God unto any by their outward estate in this life, seeing no man can know his own estate thereby, *Eccles. 3. 21.*

Dott. 8. [thou wilt, &c.] it greatly easeth the godly in their afflictions, to consider that their foes shall be destroyed. *Revel. 18. 20.* The reason is, because, that alwayes the overthrow of the wicked, is the deliverance of the godly. The use is, to teach us, with patience to beare the afflictions that are laid upon us by the hands of the ungodly; seeing we shall not be alwaies under their hands, but they shall one day beare a farre more grievous punishment.

Dott. 9. [they shall be, &c.] the punishments that Gods people sustaine in this life, are sure tokens that the wicked shall be plagued, howsoever they escape for a time. The reason is, because God in justice cannot spare the wicked, seeing his judgements begin at his owne house, *1 Pet. 4. 17. &c.*

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Rom. 11. 21. The use is to teach us, by our owne afflictions to gather assurance that God will one day more thoroughly visit the sinnes of those that continue in their wickednesse.

[*Let all their wickednesse come before thee*] i. call thou to *Vers. 22.* thy remembrance all their sinnes, that their judgement may be accordingly [*doe unto them as thou hast done unto mee for all my transgressions*] i. be thou (O Lord) a righteous Iudge, and let not them escape unpunished, seeing thou hast plagued me for my sinnes [*for my sighes are many, and my heart is heavy*] I am exceedingly affected with grieve, and wonderfully cast downe, and humbled.

Dott. 1. [*let all their, &c.*] it is lawfull for the godly to pray for the overthrow of the wicked, *Psal. 83. 9. &c.* The reason is, because, by their destruction God is glorified, and the Church preserved. *Objection*, we are commanded to love our enemies. *Answer*, it is true, when the enmity concerneth our selves in private; but when it is against the truth and professors thereof, the love of Gods glory, and his truth compelleth us to pray for their overthrow. The use is to teach us, that the glory of God, and preservation of his Church, ought to be dearer unto us, then our neere friends, *Mat. 10. 37.* yea then our owne lives.

Dott. 2. [*for my sighes*] the sufficient humiliation and deepe mourning of Gods children are forcible meanes to move the Lord to pity them, and to relieve them, *Isay 66. 2.* and *2 Cor. 7. 10.* The reason is, because, first, God is full of compassion, and is much moved with the miseries of his servants. Secondly, he smiteth us, that we may be humbled thereby: which being wrought in us, he will withdraw his hand. The use is, to teach us, first, to be humbled by our afflictions which we beare from time to time. Secondly, to alledge it unto the Lord as a reason to heare us, which he will not reject, but much regard if we be humbled aright.



The second Chapter.

Verse 1.



On, &c.] i. in what wonderfull manner, and by what strange meanes, [*hath the Lord darkened*] *i.* covered with blacknesse of all calamities, [*the daughter of Sion*] *i.* his people whom he had established as mount Sion [*in his wrath*] *i.* in his anger against them, for their sinnes [*and hath cast downe from heaven*] *i.* overthrowne from the highest degree of excellency [*unto the earth*] *i.* to the basest estate of misery [*the beauty of Iſrael*] *i.* the glorious estate wherein he had planted his people Iſraell [*and remembred not*] *i.* had no regard nor respect [*unto his footſtoole*] *i.* his temple and the exercises of religion therein: which his own hand had appointed: the same phrase is used to the same purpose, *Pſal.* 99. 5. and *Pſal.* 132. 7.

Doct. 1. [*How*] it is our duties to strive with our selves to be affected with the miseries of Gods people; for the reasons and use hereof, see *Chap.* 1. *verse* 1. *doct.* 2.

Doct. 2. [*how*] the question sheweth, that the chastisements and corrections that God laieth upon his Church, are most wonderfull, the causes whereof are past finding out of his wisest children: this made the Prophet *David* to judge amiss hereof, *Pſalme* 73. 13. 14. and *Habacuc* to reason with the Lord, *Chap.* 1. 13. The reason is, because, first, the Lord will in his owne servants, declare his anger against sinne: secondly, he seeth afflictions the best meanes to frame them to his obedience: thirdly, his waies are beyond the reach of flesh and blood. The use is, first, to teach us to learne by the consideration

sideration hereof (as David did *Psal.* 73. 16. 17.) to reforme our judgements, and not to justifie and condemne any by that befallerh them in this life: Secondly, in greatest plagues to acknowledge the righteousness of God, by reason of our sinnes deserveng the same: Thirdly, not to set our affections upon this life, fraught with so many miseries, but to long for a better, and to rejoyce in afflictions which doe frame us thereunto.

Dott. 3. [darkned the daughter of Sion, &c. and cast downe, &c.] God spareth not to smite his dearest children, when they sinne against him, the whole story of *Israel* in generall, and *David* in particular giveth example hereof. The reason is, first, that the Lord might declare himselfe an adversary to sinne in all men without partiality: Secondly, that he might reduce his servants from running on headlong to hell with the wicked. The use is to teach us, first to magnifie the righteousness of God, as in all his works generally, so in the afflictions of his Church particularly: secondly, not to perfwade our selves to look for any earthly peace (seeing the promises of this life are conditionall) though we be the children of *Abraham* by faith, but to prepare our selves for continuall calamities one in the necke of another.

Dott. 4. [from heaven unto the earth] the higher that God advanceth any, the greater is their punishment in the day of their visitation for their sinnes, *Dent.* 28. throughout. The reason is, because, first, to whom much is given, of them much must be required: secondly, according to the privileges abused, so is the sinnes of those that have them greater and more in number. The use is to teach us, not to thinke our selves to have any freedome to sinne, because we be greater then others, but that our punishments shall be the more intollerable, if our obedience answer not to our prerogatives that we have above others.

Dott. 5. [footstool] the most beautifull thing in this world is bale in respect of the Majesty and glory of the Lord. The reason is, because, he is infinitely glorious, and all things here are most subject to corruption, and baseness.

The use is to teach us, not to rest on any thing that here we can enjoy; but to use them (according to Gods commandment) as meanes to encrease us in the feare, and direct us in the true worship of his glorious Majestie.

Doct. 6. [foorstoole] Gods anger against sinne moveth him to destroy the things that he commanded (for his owne service) when they are abused by men. The reason is, because, he cannot endure the dishonour of his name thereby. The use is, to teach us, first, that sinne (especially of such as professe Gods name) is most odious and ugly in his sight: secondly, to take heed that we use the outward meanes of Gods service with all reverence, and profit rightly by them to the increase of all godlinesse in us, else shall they be taken from us.

Vers. 2. [The Lord hath destroyed] i. with his mighty hand from heaven he hath overthrowne *[and hath not spared]* i. shewed no favour or mercy in it *[all the habitations of Jacob]* i. all those goodly dwellings that he hath seated them in *[he hath throwne downe in his wrath]* i. in his anger for sinne he hath laid even with the ground *[all the strong holds of the daughter of Iudah]* i. all those towers, bulwarkes, and castles that the people of the Iewes had prepared for their defence *[hee hath cast them downe to the ground]* i. not shaken them a little and so left them standing, but utterly defaced and wasted them *[he hath polluted the kingdome and the princes thereof]* i. he hath taken all priviledges from them, & given the whole people of all degrees into the hands of the wicked Nations to be prophanelly used at their pleasure.

Doct. 1. [the Lord hath, &c.] It is the hand of God that taketh away the flourishing estate of a kingdom; *Dan. 4. 26.* The reason is, because, the power to doe so great a thing is in his hands alone. The cause that moveth the Lord thereunto is, the sinne of the Princes and people thereof: Examples, *Egypt, Achabs house, Iehu his race, whole Israel and Judah;* so is it in the flourishing of particular persons. The use is, first, to declare unto us the omnipotent power of God, that we may tremble at it, to did *Daniel* teach *Nabuchadnezzar*, *Dan. 4.*

22. &c. Secondly, to teach us the righteousness of God, that dealeth not like a tyrant, but uprightly, that we may honour him in all things; so did *Iob* 1. 21. &c. Thirdly, to let us see the odiousness of sinne, that causeth God to overturne the most glorious things in the world, and therefore that we must detest it, and warre against it all the dayes of our life.

Dott. 2. [not spared] as God is full of mercy in his long suffering, so is his anger unappealeable when it breaketh out against the sonnes of men for their sinnes, *Ierem.* 4. 4. Examples hereof, the old world, *Sodome* and *Gomorrhah*, *Israel*, and the seven Churches mentioned in the Revelation. The reason is, because he useth not to execute his judgements till no meanes of his mercy will prevaile. The use is to teach us; that we despise not his judgements, nor abuse his mercies, but tremble at the one, and be drawne to well doing by the other.

Dott. 3. [habitations] God depriveth us of a great blessing, when he taketh from us our dwelling places. The reason is, because of the great commodities and contentment that come unto us thereby, when we enjoy them peaceably; as every mans experience can teach him in particular. The use is, to teach us, first, to be humbled when God taketh such a blessing from us: Secondly, whilest we peaceably enjoy the same, to use it to the furtherance of Gods glory, and to praise God daily for the comfortable use thereof.

Dott. 4. [not spared] there is no assurance of worldly possessions and peace, but in the favour of God. The reason is, because, first, he ruleth and disposeth all things at his pleasures: secondly, in his anger he useth to overthrow these things. The use is, first, to reprove the vaine and godlesse opinion of them that think the greatest worldly safety to be, in being furthest from zeale in religion: secondly to teach us, first, to seeke the kingdome of God and his righteousness, so shall all other things goe well with us, *Matth.* 6. 33.

Dott. 5. [strong holds] God overthroweth the greatest strength that man can erect, even at his pleasure. The reason is, because there is no strength but of him, and from him. The

use is to teach us, never to trust in our owne valour, but so to use all good meanes of our defence, as still we rely upon the Lord for strength and successe thereby.

Doct. 6. [in his wrath] it is a marke of Gods wrath to be deprived of strength, courage, or any other necessary gift, when we stand in need of them. The reason is, because, it is a signe that his hand is not with us to give us that blessing by them, which we looked for, or heretofore have had in them. The use is, to teach us, in all things that we take in hand, to beg of God, both the thing it selfe, and also the meanes of accomplishing the same.

Doct. 7. [of the daughter of Judah] It is the sinne of the Church, that causeth the Lord to spoyle the same of any blessing that she hath heretofore enjoyed. The reason is, because, in her obedience he hath promised to blesse her, *Deut. 28. 2.* and in her disobedience, to take his blessing from her, *Deut. 28. 15.* The use is to teach us, when we are deprived of any blessing, not to fret against the wicked (Gods rodde) that are the instruments thereof: but to acknowledge our owne sinnes, that caused the Lord to set them on worke to spoyle us, and by repentance to seeke reconciliation with him, so shall we enjoy his blessings againe, or other wise contentment.

Doct. 8. [strong holds] these being taken away in Gods anger, teacheth us this doctrine. It is the good blessing of God, to have a kingdome, to have strong holds, munitions, &c. for a defence against their enemies. The reason is, because, they be the meanes that usually he blesseth to procure outward safety. The use is, to teach us, carefully to prepare them against the time of trouble, yet never to rest in them, but to depend upon Gods blessing alone.

Doct. 9. [polluted] the more that God honoureth us with his blessings, the greater shall be our dishonour, if we abuse them, when he entreth into judgement with us for the same: for the reasons, and use hereof, see *vers. 1. Doct. 4.*

Vers. 3. [He hath cut off in his fierce wrath] i. he hath utterly taken away in his exceeding displeasure *[all the horne of Israel]*
i. all

i. all the strength and beauty of his people [*hee hath drawne back his right hand*] i. hee hath withdrawne his power and assistance [*from before his enemy*] i. from standing by us (as in former times against our adversaries [*and he burneth in iacob like a flame of fire*] i. hee doth declare his displeasure among his people, as cleerly as a flame of fire that is easily discerned [*he deuoureth round about*] i. in all places and corners his consuming hand appeareth.

Doct. 1. [*borne*] Strength and honour are in the Lords disposition, to be given, continued or taken away at his pleasure. The reason is, because he is the author of all things. The use is to teach us, whilst wee enjoy any part thereof, to acknowledge it to come from him, to honour him therewithall, and to take patiently the removing thereof from us when it shall please him.

Doct. 2. [*drawne backe*] when Gods favour is towards us, it is our shield against our enemies; but when he meaneth to punish us, he leaveth us unto our selves: so dealt he often with Israel, *Iudges 2. 14.* The reason is, because, none can hurt us, whilst hee that is the strongest is on our sides; but when he is against us, we are of no strength. The use is, to teach us, above all things to pray continually, that above all other crosses, he would never take his loving countenance from us.

Doct. 3. [*flame of fire, &c. round about*] though Gods justice be severe against sinne in all men, yet it is most manifest in the Church, having sinned against him. The reason is because, first, all mens eyes are most upon Gods Church. Secondly, God doth declare himselfe more in, and for his Church then all the World besides.

[*Hee hath bent his bow like an enemy*] i. hee hath prepared his armour as enemies do, that meane to destroy [*hee is appointed with his right hand as an enemy*] i. he is ready with his power and strength as one that professeth enmity [*and hath slain all that was pleasant to the eye*] i. hee hath destroyed the yong men, and all the flower of the people [*in the Tabernacle of the daughter of Sion*] i. in the midst of his people [*hee*

hath poured out his wrath like fire] i. he hath abundantly and most vehemently declared his heavy displeasure.

Doct. 1. [he hath, &c.] Where God is angry, there is nothing to be looked for but destruction, and ill successe in all things. The reason is, because, first, his power is no way to be matched. Secondly, his will is made hote by the sinne of the parties that anger him. The use is to teach us, first, alwayes to walke in reverent obedience unto him, least wee procure his displeasure against us. Secondly, when any part of his anger breaketh forth against us, to seek to appeale him by true repentance.

Doct. 2. [his bow like] God punisheth sinne in his children in this World as severely as if they were Reprobates: Examples hereof, *Job, David*, yea, and whole Israel. The reason is, first, to declare that he is not partiall, but hateth sinne in those whom he most of all loveth. Secondly, that it may appeare what great wrath remayneth for the ungodly, *1 Pet. 4. 17.* The use is, to teach us, first, to admire and prayse Gods righteousnesse. Secondly, to accept willingly his punishments laid upon us, knowing it to be the lot of Gods people at all times.

Doct. 3. [like an enemy] yet not one indeed. *Doctrine.* Though God shew all outward signes of enmity against his Church, yet his love is everlasting thereunto. The reason is, because he is no changeling, but loveth unto the end, *John 13. 1.* The use is, first, to declare unto us Gods exceeding love to his Church: Secondly, to give us comfort in our distresses; which is attained unto by recounting Gods former favours shewed unto us.

Doct. 4. [and shew] Gods anger is never in vain, but effecteth punishment upon them with whom hee is angry. The reason is, because all things serve to accomplish his will, and nothing can resist it. The use is to teach us, to take heed that we do not offend him, seeing we cannot escape his punishing hand.

Doct. 5. [pleasur] God regardeth not the most precious things that are amongst the sonnes of men, in respect of declaring

claring his justice against sinne. The reason is, because all things serve to his glory, and to the clearing of his equity among his creatures. The use is, to teach us, to regard well doing, and to shun the transgressions of his lawes above all earthly things.

The Lord was as an enemy] i. in all respects hee declared *Vers. 5.* himselfe to deale extremly as enemies do [*he hath devoured Israel*] i. he hath utterly made havocke of the Nation of his people [*hee hath devoured all his palaces*] i. he hath throwne down all those goodly buildings and dwelling places that were throughout all Iudea [*he hath destroyed his strong holds*] i. hee hath rased down all those bulwarks and fortresses that he had builded for defence [*and hath increased in the daughter of Judah sorrow and heaviness*] i. he hath given his people just cause to increase in all kind of griefs, even adding sorrow unto sorrow: for both the Hebrew words come from one root, and signifie one thing.

Doct. 1. This often repeating of one thing in divers termes, teacheth us this doctrine: It is a hard thing to per-swade Gods people rightly to judge of, and be affected with the afflictions that are upon them. The reason is, because, first, the wayes of God are high beyond the reach of the sons of men. Secondly, we are naturally of a blind and dull disposition, with much adoe brought unto any good thing. The use is, to teach us, to labour against our own perverseness, using all the meanes that God hath appointed to make us rightly affected with his plagues upon us, or upon others our brethren.

Doct. 2. [*devoured Israel*] God hath no need of any people, but all have need of him. The reason is, because all are his, *Psal. 50. 12.* and he is able of stones to raise up children unto *Abraham, Matth. 3. 9.* The use is, to teach us, never to flatter our selves as the Iews did, with, *the Law shall not depart from the Priest*: for it is a vain confidence, and can do us no good, but much harme.

Doct. 3. [*increased*] God will increase his plagues upon his children, where sinne without repentance is increased,
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The reason is, because, he punisheth to the end to bring them to repentance, whereunto if more easie stripes bring them not, he will lay on his stripes the more heavily. The use is, to teach us, never to think our selves safe from afflictions (when God beginneth to correct us) untill wee be soundly converted from our sinfull wayes.

Doct. 4. [sorrow] God giveth many causes of sorrow when he punisheth his people. The reason is, because, first, he giveth a token that he is displeased, which is cause of greatest griefe unto Gods children. Secondly, his punishments doe usually crosse our affections in the things that they are most set upon. The use is, to teach us, first, to labour with our selves, that we may be affected with the crosses that are upon us. Secondly, to seeke to him alone for succour in the time of our sorrow.

Verse 6. [For he hath taken away the hedge thereof, as of a garden] i. he hath laid it open unto the spoyle, by removing his protection from it, so as it cannot but be spoyled as a garden that hath no hedge [*he hath destroyed the place of his assembly*] i. he hath thrown down those places, where his people were wont to meet for the exercises of Religion, the Temple and the Synagogues [*The Lord utterly forgetteth the feasts and Sabbaths in Sion*] i. hee seemeth to thinke upon no such thing, as to accuse his people to celebrate the appointed times dedicated to his service [*and hath despised in the indignation of his wrath*] i. in his heavy displeasure hee hath declared himselfe not to regard [*the King and the Priest*] i. the Governours of the Common-weale and teachers of the Church, which were not onely a signe of his favour, but also the means of bodily and spirituall comfort unto all the people.

Doct. 1. [hedge thereof] It is the Lord alone that giveth safety unto his Church, or layeth his people open to spoylers, *I say 5. 5, 6. Psal. 80. 12, 13.* The reason is, because all power is in his hand, to save or destroy at his pleasure, *Dan. 5. 18, 16.* The use is, to teach us, to depend wholly upon him, seeking alwayes when he shaketh his rod over us, reconciliation with him, by true and unfained repentance.

Doct.

Doctr. 2. [place of his assemblies] The Temple being the most holy place in the world and yet destroyed, teacheth this doctrine; No place on earth hath any holinesse in it, or promise of continuance, farther then it is holily used. The reason is, because God regardeth no place further then to serve to that holy use, whereunto he hath appointed it. The use is, to teach us, first, that the place maketh not men holy or prophane, but men the place: this confuteth Iudaisme in tying holinesse to the temple, and poperie thinking great holinesse to be in this, and that place. Secondly, that when we come to the places of Gods worship, there is nothing that can profit us without the right use of them.

Doctr. 3. [place of, &c.] God is angry with his own ordinances, and layeth a curse upon them for the finnes of those that abuse them, *Psalm. 74. 5. 6. 7. and 78. 93. 90. 61. Isay 1. 13. and 6. 10.* The reason is, because God ordained these things to bring us to holinesse, which if they do not, they increase our wickednesse, *2. Cor. 2. 15. 16.* The use is, to teach us, first, how monstrous sinne is, that perverteth so holy things from their proper use: Secondly, to be carefull above all things to use the exercises of Religion aright, and to take them in hand with trembling and feare.

Doctr. 4. [destroyed the place, &c. feasts and Sabbaths] The Church of God on earth, is not alwayes visible and apparant to the eyes of men, *Revel. 12. 14.* The reason is, because the exercises of Religion and places thereof (which are the visible notes of a Church) are often over-throwne, and the Church dispersed. The use is, to teach us, first, that the Papists erre in making perpetuall visibilitie a note of Gods true Church: secondly, not to renounce the truth, though the Church be over-thrown, for God wil in his good time restore her again, as ever he hath done.

Doctr. 5. [despised] when God will afflict a people, he will spoyle them of the meanes of their peace and comfort, *Isay 3. 1. to 5.* The reason is, because, usually we rest too much in the outward meanes. The use is, to teach us, first, not to trust to any outward meanes but in God alone, who

blesseth them to those that use them aright: Secondly, to be assured that when he depriveth us of them, his decree is gone out against us to punish us: thirdly, to labour by repentance to prevent the plagues threatned to come upon us.

Doctr. 6. [King] It is a grievous plague of God for a people to be spoyled of their rulers (especially being good ones) *Judge. 2. 7. 11. and 13. 1. 2.* and to enjoy them is a great blessing, *1. 49. 23.* The reason is, because, all desolation cometh with the losse of them, *1. 49. 25.* The use is, to teach us, first, to praise God for his blessings that we have enjoyed that way. Secondly, to pray daily for our Prince and Rulers, that under them we may leade a religious and peaceable life, *1. Tim. 2. 2.*

Doctr. 7. [Priest] It is the heaviest judgement that Gods Church can have falling upon her in this life, to be deprived of that holy ministerie which should build her in true religion, *Psal. 74. 9. Mich. 2. 6.* The reason is, because, the enjoying thereof bringeth such comfort, as maketh all other afflictions easie to be borne, *Psal. 84. 10.* The use is to teach us, first, when we enjoy it, to rejoyce therein especially, and praise God for it. Secondly, if we want it, to seek it where it is to be had, *2. Chron. 11. 16. &c.* Thirdly, where we have it in corruption, to seek the reformation thereof, every man in his place, keeping within the bounds of his calling.

Vers. 7.

[*The Lord hath forsaken his altar*] he hath rejected the place of their daily sacrifices [*he hath abhorred his sanctuary*] i. he cannot endure the place where heretofore he was especially worshipped [*he hath given the walls and her palaces into the hands of the enemies*] i. he hath given both the strong and the delightfull places over to them that hate his people, [*they have made a noise*] i. with great triumph they have shouted and cryed [*in the house of God*] i. in the place that was consecrated to Gods service, and appointed onely for Gods people to come into [*as in the day of solemnitie*] i. even as in the solemn feasts when the people sounded out Gods praises.

Doctr. 1. [the Lord hath] this often repetition teacheth this

this doctrine. It is the dutie of Gods people to labour their affections, that they may be rightly touched with the losse of the outward exercises of religion. The reason is, because, first, naturally we are not moved with it, thinking it a small matter. Secondly, it should be our greatest desire to enjoy the same, *Psalm*. 27, 4. and 84. 10. and 132. 5. The use is, to teach us, first, the corruption of our nature that maketh so small account of so incomparable a blessing. Secondly, to trie our selves what measure of religion we have in us, by the measure of desire we have to enjoy, and sorrow when we lose the exercises of religion.

Doct. 2. [abhorred his] When God is angrie with his people, he will take from them the outward signes of his favour. The reason is, because he would use all meanes to humble them, and bring them to repentance. The use is, to teach us, to acknowledge his hand against us for our sinnes, whensoever he taketh any of his blessings from us, and to learn thereby more true and sound repentance.

Doct. 3. [he hath given] When Gods people grow obstinate in their sinnes, he spoyleth them of all those things wherein they trust. The reason is, because he would take away all meanes of impenitencie. The use is, to teach us, the more blessings that Gods taketh from us, to assure our selves, that we are the further from that we should be, and therefore to increase in true repentance.

Doct. 4. [sanctuarie, &c. walls] When the Church is spoiled, the Common-wealth cannot go free. The reason is, because the members of the Church are alwayes part of the Common-wealth. Secondly, the Common-wealth hath no promise from God to be well, but by the promise made to the Church. The use is, to teach us, so carefull as we are to have the Common-wealth to flourish, to be as diligent to seek the prosperitie of the Church.

Doct. 5. [be hath given] the wicked could never prevaile against the godly, but that God giveth them into their hands; for the reasons and use hereof, see *Chap. 1. verse 3.*

Doct. 4.

Doctr. 6. [*make a way*] God giveth the wicked (for the sinnes of his people) occasion to blaspheme his name, and to deride his holy ordinances. The reason is, that he may thereby provoke his servants unto a detestation of their own sins, which gave occasion thereof. The use is, to teach us, to be humbled and grieved, when we see or heare the rage of the wicked, not onely for that Gods name is dishonoured, and his laws violated: but also for that our disobedience hath been a cause of their sinnes.

Vers. 8.

[*The Lord hath determined*] *i.* decreed and appointed [*to destroy the wall of the daughter of Sion*] *i.* to overthrow the defence of Ierusalem [*he stretched out a line*] *i.* laid out in particular the manner and certaintie of her overthrow: so 2. *Kin.* 21. 13. 1 *say* 24. 11. [*he hath not withdrawn his hand from destroying*] *i.* he continueth untill he have made a finall destruction [*he causeth the rampart and the wall to mourn*] *i.* giveth cause of mourning to the sencelesse creatures: a figurative speech [*they were destroyed together*] *i.* by a sudden vehement destruction.

Doctr. 1. [*generally*] In that Ierusalem is destroyed as well as other places, we learne this doctrine: No priviledge can free the impenitent sinners from the plagues that God meaneth to bring upon them, though they perswade themselves otherwise, *Ierem.* 7. 4. The reason is, because he is righteous, and judgeth without respect of persons, *Rom.* 2. 9. 11. 12. The use is, to teach us, never to stand upon our birth friends, riches, multitude, strength, or any other priviledge whatsoever, to excuse or defend us in our sinnes withall, for none of them shall shield us against Gods mightie hand.

Doctr. 2. [*determined*] The ruines of Kingdomes and strong Cities come to passe only by the immutable decree of God, and not by fortune, mans power, policie, or any other thing, *Dan.* 4. 22. 1. *Sam.* 15. 26 28. The reason is, because, there is no power in any of his creatures, but so farre as he giveth it thereunto. The use is, to teach us, first, not to thinke our selves able to do any thing, but to crave the
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Lords assistance, whether we be employed in the defence of our cuntry, or in a lawfull quarrell against any forreine nation.

Doct. 3. [His Line] the Lord doth both decree his judgments, and also determine the measure of them, *Dan. 4. 29.* The reason is, because he dealeth justly in all things. The use is, to teach us, patiently to endure those afflictions that God shall lay upon us at any time, being assured of this, that he in wisdom disposeth them, and will not suffer them to grow in greatnesse or continuance beyond that which he seeth meete.

Doct. 4. [wall to mourne] the dumbe and sencelesse creatures do mourne according to their kinde, when we are punished in them for our sinnes, *Rom. 8. 22.* The reason is, because, they suffer things contrary to their kinde, by reason of our sinnes. The use is, to teach us, that if we mourne not when we feele Gods hand upon us for our sinnes, we are more blockish then the sencelesse creatures.

Doct. 5. [rampart, &c.] the sinne of men bringeth strongest things to nothing, when God calleth them to an account. Example hereof *Babel, Isay 13. 19. 20.* The reason is, because nothing can withstand Gods justice, which is set on worke by sinne, to destroy us. The use is, to teach us, first, how horrible a thing sinne is, that bringeth such confusion into the world: Secondly, not to trust in any outward things be they never so strong.

Doct. 6. [together] Gods hand prevaileth as easily against the strongest and most, as the weakest and fewest. The reason is, because, all humane strength is nothing to him. The use is, to teach us, to tremble at his mighty power, and to magnifie him in the consideration thereof.

[Her gates are sunke to the ground] those strong gates that should have kept out the enemy, are saine downe, or sunke into the bowels of the earth, and thereby free passage into the Citie is given unto the adversaries *[he hath destroyed and broken her barres]*. hee hath taken all strength from the gates, that should have fortified them being shaken *[her*

Vers. 9.

Kings and her Princes are among the Gentiles] i. the chiefe of her people are constrained to live among the heathen that are enemies to religion [*the law is no more*] they have no ordinarie exercises of religion among them [*neither do her Prophets receive any vision from the Lord*] they have no more extraordinary revelations to tell them the will of God.

Doct. 1. [*gates barres*] when God punisheth his people, he will especially destroy those things wherein they put most confidence. The reason is, because, such confidence doth usually keep us from true humiliation and repentance. The use is, to teach us, to take heed of growing secure, by trusting too much unto outward things: for if we do, God will utterly deprive us of them.

Doct. 2. [*Kings*] when God meaneth throughly to afflict a people, he will spoyle them of the meanes of their peace and comfort: for the reasons and use hereof, see *verse 6.*
Doctrine 5.

Doct. 3. [*are among the Gentiles*] when God by punishments sheweth his anger against a people, he specially plagueth their Princes and Rulers. The reason is, because, usually their hands are deepest in the sinne; either not in ruling them aright, nor neglecting to see them well instructed; or else in giving them ill example. The use is, to teach us, that God is righteous in his judgements, and spareth not any in respect of their persons.

Doct. 4. [*among the Gentiles*] It is a grievous punishment unto the godly to live with, or to serve them that are wicked, *Psal. 120. 4, 5.* The reason is, because they shall see and heare many things that be just cause of griefe unto them. Secondly, they may not freely speake to the praise of God without rebukes or scorne. The use is, to teach us, being free from this plague, to praise God for it, or being afflicted with it, to crie to God for the amendment of it.

Doctr. 5. [*Law no more*] It is a fearefull judgement to have the ministerie of the word that heretofore we enjoyed, taken away from us, *Psal. 74. 9. Mark 6. 10, 11.* The reason is, because it is the greatest meanes of comfort, and the want
of

of it, the readiest way to the decay of all religion in us. The use is, to teach us, above all things in this life, to labour that we may have the continuall benefit of it, whatsoever else we have with it.

[*The Elders of the daughter of Sion*] i. the wisest and gravest of the people [*sit upon the ground and keepe silence*] i. are throwne downe to grow in sorrow thereby, and utterly destitute of all counsell [*they have cast up dust upon their heads*] i. they shew the greatest signes of amazednesse and sorrow that can be devised [*they have girded themselves with sackcloth*] i. they shew by their attire how they are confounded and ashamed [*the virgins of Ierusalem*] i. the daintiest and nicest of all the people, the maidens [*hang downe their heads to the ground*] i. they which usually look up and do make much of their beautie, do now look down, as though they were ashamed of themselves.

Doctr. 1. [*The Elders*] the wisest of Gods servants are at their wits end, or fall into despaire, if they be deprived of their hope, in the promise of Gods assistance, *Psal. 119. 92.* The reason is, because, first, mans wisedome is not able to support us in troubles: Secondly, if God be not with us in our distresses to comfort us, he is against us to punish us, and then he being the strongest, must prevaile. The use is to teach us, first, what an exceeding blessing it is, to have the Lords comfortable presence with us in our troubles: Secondly, to shew us our own weaknesse, if he leave us to our selves, that by the consideration thereof, we may be humbled.

Doctr. 2. [*sit on the ground*] bodily exercises do profit to further lamentations in the day of heavinesse, but are no part of Gods service in themselves. The reason is, first, because God is a Spirit, and his worship must be spirituall, *Ioh. 4. 24.* &c. Secondly, God by his Spirit affirmeth such things not to profit in that kinde, *1. Tim. 4. 8.* The use is, to teach us, by all outward actions to be led on to spirituall worship, else we abuse him.

Doctr. 3. [*keepe silence*] the extremitie of Gods judgments do for the time overwhelme Gods dearest children,

in

in the greatest measure of griefe that can be in this life, *Psal.* 6. 3. and 22. 1. The reason is, because, first, they are used to feele great comfort. Secondly, they cannot beare the weight of Gods heavy hand, because of their weaknesse. The use is, to teach us, first, not to condemne them that seeme to be in a desperate case. Secondly, never to despaire, though we our selves fall into the heaviest condition that may be.

Doct. 4. [Virgins] The most daintie ones are made to stoop when Gods hand is heaue upon them for their sinnes. The reason is, because their daintinesse cannot shield them from the crosse, but rather maketh them the more unable to beare it, when it cometh. The use is, to teach us, not to delight too much in the profits or pleasures of this world when we enjoy them, seeing they cannot helpe us in the day of trouble.

Vers. 11. [Mine eyes doe faile with teares] i. I weepe in such abundance, that mine eyes are consumed therewith [*my bowels are benudded*] i. see *Chap. 1. ver. 20.* [*my liver is powred upon the earth*] i. mine inward parts are molten and fall from me, [*for the destruction of the daughter of my people*] i. at the consideration of those miseries, or breakings in pieces (for so the Hebrew word signifieth) which the Church of God (my brethren) do suffer [*because the infants and the sucklings*] i. all degrees even to the tender babes [*are overwhelmed in the streets*] i. are covered with calamities in the sight of all men.

Doct. 1. [mine eyes] The true ministers of God do take the miseries of the Church to heart, in the greatest measure: Examples hereof are, *Moses*, the prophets, Christ, and his Apostles. The reason is, because, first, God hath given them charge over them, and made them shepherds to see to them. Secondly, they know, or should know best Gods anger for sinne, and the transgressions of the Church. Thirdly, they must give account for them that are committed to their charge. Fourthly, they know how deare the Church is unto God. The use is, to teach us, first, that good Ministers are an exceeding blessing unto the Church, and ill ones the greatest curse

curse that can be. Secondly, the Ministers should have great knowledge in the Scriptures. Thirdly, they should be most godly and religious above all others. Fourthly, the misery of our age is great, which hath so many in the places of Ministers, that either know not their duty to their flockes, or regard nothing but the fleece to feed their owne bellies.

Doct. 2. [faile with teares] in the Prophecie 9. 1. he was amazed to foresee this, but could not weepe, because the plague was not then come: which teacheth us this doctrine: The judgements of God do never thorowly affect us, till we feele them. The reason is, because, till it come, we hope it may be altogether kept away. The use is, to teach us, first, how hard our hearts be, that we may labour the more with them. Secondly, that sharpe afflictions are necessary for us, to make us the more pliable to Gods will.

Doct. 3. [faile] with continuall lamentation, because the plague was continuall, teaching us this doctrine. Our sorrow, humiliation, earnest prayer, and all other meanes of extraordinary calling upon God, must increase in us, so long as Gods heavy hand is upon us. The reason is, because God doth it, first, to humble us thorowly. Secondly, to try our patience and hope in him. The use is, first, to reprove them that thinke once, or a little calling upon God sufficient. Secondly, to teach us not to be weary of such exercises (which fault by Sathans subtilty and our owne corruption doth easily creepe in upon us in such cases) (but to continue calling upon him, howsoever it goe with us, *Iob* 13. 15. *Luke* 18. 1. &c.

Doct. 4. [bowels bemudded] hearty sorrow for spirituall miseries distempereth the whole body: so was it with *David*, *Iob*, and Christ himselfe. The reason is, because the body is (or should be) servant to the soule. The use is, to teach us, that in our sorrowes in afflictions for sinne, we are far short from that we should be, untill we come to this measure.

Doct. 5. [liver poured out] The sorrowes of the soule (if they be extreame) will easily consume the body. The reason is, because the body receiveth his cheerefulnesse or heaviness

ness from the disposition of the soule. The use is, to teach us, so to labour against the hardnesse of heart, as we be not overcome with the contrary, for Sathan will use all his sleights, to have us in the one extremitie or the other.

Dock. 6. [for the destruction] a lively member is grieved with the hurt of the body, or any member thereof. The reason is, because of that fellow-feeling which the spirit of God uniteth his people one to another withall. The use is, first, to reprove them that regard no more, so that they and theirs be safe, as being farre from lively members: Secondly, to teach us, to enquire after the estate of others, and mourne with them that are in misery, so did that good Courtier *Nehemiab*, 1. 2. 4.

Dock. 7. [daughter of my] the ministers of God should have a tender affection to the members of the Church, as a man hath to his daughter. The reason is, because they are (or should be) their spirituall fathers, begetting them (or at the least) nourishing them with the word of truth in Christ Iesus, 1 *Cor.* 4. 15. 1 *Pet.* 1. 3. 4. The use is, first, to reprove them (as being farre from ministers fitted to that work) who in a proud manner do disdain to use kindly the sheep of Christ Iesus. Secondly, to teach all that be Ministers to labour more and more with themselves to be thus lovingly affected, which will appeare by their diligence in publique teaching, and private perswasion unto knowledge and obedience.

Dock. 8. [infants, &c. overwhelmed] there is no outward thing to much cause of sorrow, as the miseries laid upon our children in our sight. The reason is, because naturally we pity yong children more then others. The use is, to teach us, first, whensoever any such afflictions are upon us, to consider how detestable a thing sinne is, which causeth the Lord to punish it in our tender yong infants: Secondly, so desirous as we are to seeke the good of our children in this life, to be so carefull to shun sinne, and to walke in the obedience to Gods commandements, *Ier.* 32, 39.

Dock. 9. [in the streets] the punishments that God layeth upon his children, are usually in the sight of others. The
reason

reason is, because he will shew his glory in all his workes, *John 9.3. Luke 13.3. 1 Cor. 10. 11.* The use is to teach us, first, to profit by all the punishments that we reade of here, or see to be laid upon others. Secondly, to perswade others to make profit of those afflictions which we our selves doe feele.

[*They have said*] i. the yong children asked [*to their mo- Vers. 12.*
ther] i. of their mothers that should feed the [*where is wheat*
and wine] i. our necessary food to refresh us [*when they were*
overwhelmed] i. throwne downe with miseries [*as the slain*
in the City] i. even as those that by the sword have their life
taken from them [*while their soule poured out it selfe*] i. whi-
lest their breath went out of their bodies, that the caule of
their death might be the more manifest [*into their mothers*
bosome] i. as it were giving them their lives againe, seeing
they yeeld them no food to preserve them alive.

Doff. 1. [*whereas*] It is the greatest griefe that can be, to
have them whom we would gladly pleasure, seek that at our
hands, which we cannot helpe them unto. The reason is, be-
cause it crosseth both our affections, and theirs, who are deare
vnto us. The use is, to humble us, when it is our share; be-
cause God sheweth us, that he is angry with us, in denying
us power to doe that good which we would gladly doe.

Doff. 2. [*when they were*] when GOD would have us
profit by any work of his, he will let us see the true cause of it.
The reason is, because, else we are so dull and blinde, that we
cannot discern it rightly. The use is, first, to mourne when
we perceiue our selves unable or unwilling to search out the
workes of the Lord: Secondly, to ascribe all punishments to
his justice for sinne, and all blessings to his meete mercy; so
shall we be sure to judge rightly in the generall.

Doff. 3. [*mothers bosome*] the griefe that is seen with the
eye, is the heaviest unto us of all other things that fall upon
our friends. The reason is, because, the sight is the sharpest of
the senses, and carrieth things with deepest impression into
the heart. The use is, to teach us, when we behold the mis-
eries of others, to be especially grieved therewithall.

Doct. 4. When God meaneth to humble us, he will use most effectually meanes to bring it to passe. The reason is, because he knoweth that our dulleſſe and hardneſſe of heart is not elſe mollified. The uſe is, to declare unto us his exceeding love to us, that uſeth all the meanes that he may, to doe us good.

Verſ. 13. [*What thing ſhall I take to witneſſe for thee*] *i.* what example may I ſet before thine eyes [*what thing ſhall I compare to thee*] *i.* whereunto ſhall I liken thee in this thy miſery [*O virgin daughter Sion*] *i.* O people of God moſt deare unto me, whole caſe I highly tender [*that I may comfort thee*] *i.* that I may doe thee good [*for thy breach is great as the ſea*] *i.* thy miſeries are large, deep, and violent, for ſo is the breach, that the ſea maketh into the bankes thereof [*who can heale thee*] *i.* what meanes in the world can doe thee good? As if he ſhould ſay, in all likelihood thou art in a deſperate caſe, paſt all help, being ſuch a mirrour of Gods heavy judgement, as never was before thee.

Doct. 1. [*What thing*] It is the greateſt griefe that can be, to fall into a trouble that hath not been laid upon other before. The reaſon is, becauſe it cauſeth griefe, to thinke that others have been in the like caſe, whereas by the contrary, it is aggravated. The uſe is, to teach us, firſt, in all our troubles to ſearch out whether the godly have felt the like, and to be comforted by it; this is uſuall in the ſcriptures: Secondly, though we cannot finde an example like ours; yet is it no cauſe of deſpaire, ſeeing it was the caſe of Gods people in this place.

Doct. 2. [*Shall I*] Gods miniſters muſt be ſtudious in the word, to find out every thing that may ſit the Churches preſent condition, *Iſay 50. 4. Mat. 13. 52.* The reaſon is, becauſe the need of the Church in generall, and of each member in particular, is ſuch, now for doctrine, then for reproofe, otherwhile for inſtruction, and after that for comfort; as (oftentimes) if the miniſters lips doe not preſerve knowledge preſently to ſit that turne, the opportunity paſſeth, and great harme commeth thereby. The uſe is, to teach us, firſt, that all
Ministers

Ministers must be learned, wise, and godly, else they cannot doe this duty in any tolerable measure: Secondly, it is a duty of great waight and care to be a Minister: and therefore they that make insufficient ones, and those that accept of the calling being not qualified thereunto, do commit a great sinne against God, and against his Church, and against their own soules.

Dott. 3. [that I may comfort thee] and yet it was as heavy a speech as could be uttered: wherby we learne two doctrines. First, hardest speeches from the mouth of the Ministers, be often most profitable, yea, even to the afflicted, if they be not sufficiently humbled. The reason is, because, our sinnes are like a festered sore, that needeth sharpe corrosives, or like a discaite sticking fast in the parts of the body, that needeth a strong purgation. The use is to teach us, that it is a necessary part of a Ministers office, to rake in the consciences and launce the depth of the hearts of his hearers.

Dott. 4. [that I may comfort thee] the second Doctrine. That Minister loveth us best, that dealeth most plainly with us. The reason is, because plain reproofe doth us more good, (if we have grace to take it aright) then smooth speeches can do. The use is, to teach us, to be contented with such a Ministry, yea, to desire it, if we would be sound Christians.

Dott. 5. [as shee sae] the visible estate of the Church of God may come to be of a desperate condition, every way vexed more and more. The reason is, because God useth to shew his mighty power in delivering it from such a straight. The use is, to teach us, not to be dismayed when it doth come to such an exigency, but to learn to be humbled by it.

Dott. 6. [who can heale thee] as if he should say, there is no help for thee, but from God alone: doctrine, God often afflicteth his people, untill they be brought to see evidently that there is no help for them, but in him alone. The reason is, because else we ascribe some part of our deliverance to the second causes. The use is, to teach us, in any extremity, never to rest upon them (howsoever wee may use them as instruments) but upon God alone.

Doct. 7. [*O virgins, &c.*] In all our reproofs we must labour to let it appeare, that they proceed from a love in us, and a care of their good, whom we doe reprove. The reason is, because else shall wee have no comfort in it, if they hate us for it, nor they profit by it, though they take it well, seeing they will judge it to come from malice. The use is, to teach us, before we reprove, to examine our hearts, and to find them upright, or else to lay our hands upon our mouthes.

Vers. 14. *Thy Prophets* *i.* those that professe to be thy guides and instructours, upon whom thou hast relyed [*have looked out vaine and unavoy things for thee*] *i.* things that have neither substance nor taste of goodnesse in them: as for example, peace, and plenty, when God threatned them the contrary, *Jeremy 28.2.* [*and they have not discovered thine iniquity*] *i.* they have not plainly told thee of thy sinnes, and convinced thee of them [*to turne away thy captivity*] *i.* to bring thee to repentance, that thou mightest have prevented Gods judgments [*but have looked out for thee*] *i.* have solemnly (as the Name of the Lord) taught thee [*heavy prophesies of vaine things*] *i.* matters hard for thee to beare, and yet such as shall doe thee no good; such was their perswasion to warre against the *Chaldeans* to the uttermost [*and causes of banishment*] *i.* the obedience wherunto was the readiest way to bring you out of your land, and from all the blessings which you did there enjoy.

Doct. 1. [*Prophets*] False teachers are as grievous a plague, as can be laid upon a people. The reason is because they bring with them inevitable destruction, *Matt. 23.14.* in which respect God commanded that they should die the death, *Deut. 13.5.* and *18.20.* they are discerned by teaching things contrary to the revealed will of God, *Matt. 24.11.24.* and *2 Pet. 2.1.* The use is, to teach us, first, that that people is in a fearfull case, which have such thrust upon them, and true Pastors taken from them. Secondly, to try the spirits, *1 John 4.1.* which wee cannot do, except we be skilfull in the Word of God, which is the touchstone of this triall. Thirdly, it is not sufficient that our
teacher

teacher be a learned man, for he may be a false prophet.

Dott. 2. [thy] they that refuse to receive the true Ministers, God will give them over to be seduced by false teachers, and to beleve lies, *2 Chron. 36. 15. Prov. 1. 24. &c. 2 Thess. 2. 10, 11, 12.* The reason is, because, it is Gods righteous judgment to punish disobedience, with that which is embraced instead of his Commandement, *Rom. 1. 28.* The use is, to teach us, first, that the great contempt of Gods word and true Ministers in this land (without exceeding repentance) must needs be punished with all kind of illusions, as Popery, &c. which judgment we see to have gotten a great hand already: Secondly, if wee looke to be freed from his judgment, that we yeeld to the whole truth (so farre as it is revealed unto us) both in judgment and practice. Thirdly, that true teachers of Gods Word being disgraced, are not to be dismayed, though hirelings and time-servers be received in their steads, seeing it was the lot of the Prophets, Christ, and his Apostles.

Dott. 3. [vaine and unfavourie] It is a certain note of a false Prophet, to speak such things in the Name of the Lord as are untrue and misalleged to please the carnall desires of the people, *Ier. 14. 13, 14, 15, 23.* throughout. The reason is, because whom God sendeth, them hee furnisheth with the Word of truth; but Satan putteth a lying spirit in the mouth of them that he stirreth up to be seducers. The use is, to teach us, to take heed we be not seduced by such: they are discerned by these and such like speeches. All is well, wee are the most reformed Church that was since the Apostles times; many are too precise; men may take liberty of pastimes on the Lords Sabbath; it is a small fault: or none to sweare by faith, &c. all men that will profess in name to be Christians, are to be received unto the Sacraments, and such like.

Dott. 4. [not discovered] It is not sufficient for a true Minister, not to flatter, &c. but hee must also discover the peoples sins unto them, by particular ripping up of sinne, and applying it to the consciences of his hearers, so did the true teachers ever, *Ezech. 13. 4. and 1 King. 18. 18. Matth. 3. 7.*

Luke

Luke 3. 8. &c. Matth. 14. 4. The reason is, because, if the doctrine be onely generall, men will misapply it, and always turn it upon others, saying, he touched such a man, and such a man to day, &c. The use is, first, to reprove those teachers that do not deale sharply, either for feare of displeasure, or because themselves are some way infamously guilty. Secondly, to reprove those hearers, as men not led by the spirit of God, that cannot endure particular reproofe, but will set themselves against the reprovers, vexing them by all means.

Doct. 5. [to turne away] the onely way to avoid Gods plagues, is gladly to suffer our selves bitterly to be reprov'd by Gods Ministers. The reason is, because it is the means that God hath appointed to bring us to the sight of our sinnes, and so to true repentance. The use is to teach us, first, that they who cannot endure this course, can looke for nothing but Gods heavy hand, to be every way stretched out against them: Secondly, if we looke for Gods favour, to use all means that we may have such teachers.

Doct. 6. [causes of banishment] the falshood that is taught by false prophets, and beleeved by a seduced people, is the cause of all Gods punishments that light upon them. The reason is, because the teaching and beleeving of error, is the fountaine of all those sinnes, for which God usually punisheth the sonnes of men. The use is, first, to reprove the false opinion of the wicked, that charge true Ministers and their doctrine to be cause hereof, *1. King. 18. 17. &c.* Secondly, to teach us, so desirous as we are to escape Gods judgments, to be so carefull to teach, beleeve, and live according to the truth of God.

Verse 15 [All that passe by the way] i. all sorts of infidels and enemies *[clap their hands at thee]* i. make a wonderment to behold thee *[they hiss and wag the head upon the daughter of Jerusalem]* i. they scorne and deride the people of God, *1 Kings 9. 8. and 2 Kings 19. 21. [saying, is this the City that men call the perfection of beauty]* i. is this, whose wals are broken downe, whose houses are burned, whose people are slaine

slaine and famished, that Citie that was said to want nothing that might increase her renown [*& the joy of the whole earth*] i. where nothing was wanting that might delight any man.

Doct. 1. [all that passe by] God is wont to whippe his children for their sinnes, by the multitude of unbelievers that hate the truth, *Isay 10. 5. 6. Iere. 25. 9. Exod. 1. 13. 14.* Examples hercof are many in all ages. The reason is, because, first, they will not doe that work of God negligently, and so shall we be the more affected with it, and the better humbled: Secondly, God will thereby keepe his people from familiarity with the wicked: Thirdly, that his love to us may appeare, in burning the rodde upon our repentance. The use is, to teach us, first, that it is the lot of the godly to be punished by the wicked: so was Christ, so were the Prophets, and Apostles, the let us look for it, & not murmur at it, nor shrink from the truth for it: secondly, that sin is a most ugly thing in Gods sight, that causeth him to deale so severely with his deereft children: thirdly, that we take heed of being in league with the wicked, for they are our enemies, & must scourge us.

Doct. 2. [clappe their hands] it is a property of a wicked heart, to insult over the distressed, whom we should pitie and relieve, *Psal. 35. 15. &c. and 79. 4.* so did *Nabal, 1 Sam. 25. 10. 11.* so did *Shimei, 2 Sam. 16. 7. 8.* so dealt they with Christ, *Matth. 27. 39. &c.* The reason is, because they doe not thinke that ever the like can fall upon themselves. The use is, to teach us, first, the vilenesse of our nature, that hath no more remorse in it towards them in misery: Secondly, to looke for no better from the hands of prophane persons: Thirdly, to praise God that giveth a pitifull heart unto his servants, even towards their enemies, *Psal. 35. 13. 14.*

Doct. 3. [they hisse and wagge, &c. saying] the wicked seeing the godly afflicted, take occasion thereby to blaspheme God and his truth, *Psalme. 74. 10. 18. and 2 Kings 18. 30. 35. and 19. 1. 2. &c.* The reason is, because they thinke, first, that they shall never flourish againe: secondly, that they are the greatest sinners, because they are most punished. The use is, to teach us, first, not to condemne men, or their religion,

religion, because of their afflictions. Secondly, that seeing the wicked doe usually revile the Lord and his truth, when they abuse us, therefore let us patiently beare it, knowing that he, whole cause it is, will revenge it.

Doct. 4. [*perfection of beauty and joy*] there onely is true joy and excellency, where Gods truth is rightly preached, and his name called upon, *Psalm. 50. 3. 7say 23. Ezech. 47. 8, 9. 12.* The reason is, because they are the usuall signes of Gods favourable presence. The use is, to teach us, first, to take heed that we be not drawne from the use of these things for love of peace, riches, liberty, or life it selfe; seeing they be the chiefe, and all other nothing without them. Secondly, to bewaile the losse thereof whensoever we be deprived of them, above the losse of any other thing in this life.

Vers. 16. [*All thine enemies*] *i.* all sorts of people that hate thee, [*doe open their mouth against thee*] *i.* speake largely and freely to thy dishonour [*they hiss and gnash their teeth*] *i.* they mock and disdain thee [*saying, we have devoured it*] *i.* we have now made the Jewes past ever being a Nation againe, [*certainly, this is the day we looked for*] *i.* we have long hoped and laboured to see this day [*we have found and seene it*] *i.* we have now at the length attained unto it.

Doct. 1. [*all thine enemies*] the wicked will joyne together to vex the godly, though otherwise they be enemies one to another, *Psalm. 2. 2.* Examples hereof, *Luk. 23. 12.* The reason is, because they hate nothing, neither any persons so much, as the truth and the professors thereof. The use is, to teach us, first, that the greatest part of men shall alwaies be against the godly, and therefore let us not be carried with the multitude: Secondly, not to trust the friendship of the wicked.

Doct. 2. [*opened their mouth*] It is a speciall property of the wicked, to rayle at the godly, *Math. 5. 11, 12.* The reason is alledged by our Saviour Christ, *Math. 12. 34.* The use is, to teach us, how to discern of a wicked man, and to take his revilings patiently: Secondly, to take heed that we be not tainted with so vile a fault, as GOD hath made a marke

a marke of a wicked man.

Doct. 3. [*we have deuoured, &c.*] the wicked be often so inflamed with malice against the godly, as nothing will satisfie them but their blood, *Pro. 1. 11. 16. &c. Psal. 79. 2. 3.* The reason is, because they think to have rest when they are dead, which they cannot have whilest they see them live, *Ezek. 3. 5. &c.* The use is, to teach us, first, that bloody cruelty being the property of the wicked, we must labour to be farre from that disposition: Secondly, to looke for all mischiefe from the wicked that they can accomplish against us.

Doct. 4. [*this is the day*] in that once they did beare great shew of friendship to them; and now to cruelly deale with them, we learne this doctrine. Though the wicked doe alwaies hate the godly, yet they will often dissemble friendship, and shew forth their malice onely, when they have opportunity thereunto, *Psal. 5. 9. Amos 1. 9.* The reason is, because they are wise in their own generation, and can wait their best advantage. The use is, to teach us, first, never to trust the faire shew of a prophane man, but so to behaue our selves, as we be still aware of him: Secondly, that it is necessary the godly should now and then fall into troubles, that their dissembling friends may be discovered.

[*The Lord hath done that which he had purposed*] i. the Lord *Vers. 17.* hath brought to passe all that he had decreed to doe unto thee [*he hath fulfilled his word*] i. accomplished his threatnings [*that he had commanded of old time*] i. which he had commanded his Prophets to teach, and his whole Church to make use of: as namely, *Leuis. 26. 24.* [*he hath throwne downe and not spared*] i. every where overthrowne and shewed no fauour in it [*he hath caused thine enemy to reioyce over thee*] i. satisfied their desire upon thee to the full, [*and set up the borne of thine aduersaries*] i. given them that hate thee great strength and might.

Doct. 1. [*The Lord hath done*] i. It is the hand of GOD that worketh all the afflictions which fall upon his Church. This doctrine we had often before, the bookes of *Iosbua*, *Judges*, and *Kings*, are full of examples of it. The reason is,

because, first, he is almighty, and doth all things. Secondly, he loveth his people, and letteth nothing betide them, but that which seemeth good unto them. Thirdly, he hath the commandement of all creatures. The use is, to teach us, first, to learne to feare, and obey him especially, in whose favour nothing can hurt us. Secondly, that in all afflictions we looke unto him that striketh, and examine our selves what cause we have given him. Thirdly, to seeke reconciliation with him by true repentance, so shall the meanes that are against us, be employed for us.

Doct. 2. [that he purposed] Every thing that the Lord determineth shall stand, and come to passe, whosoever be against it. The reason is, because he is so powerfull and constant, that nothing can alter him, or dissuade him. *Objection:* How is he then said so often to repent? *Answer,* that is not in his purposes, but in the performance of his promises, and his threatnings, which are alwaies uttered with condition. The use is, to teach us, first, that his promises and his favourable assistance (we beleieving therein) shall alwaies stand by us, to assist us in all distresses. Secondly, that the judgments threatned in the word against the impenitent, shall certainly light upon them.

Doct. 3. [fulfilled his word] i. Gods purposes as farre as they are for us to know) are revealed in the word, and no where else to be sought. The reason is, because it is called his will, according whereunto if any man speake not, it is because there is no truth in him. The use is, first, to reprove them that say, who can tell Gods will? Secondly, to teach us, with all diligence to search the Scriptures, and to rest onely thereupon, seeing it is the certaine will of God.

Doct. 4. [his word] So much of Gods purposes as men may take knowledge of, or enquire after, is revealed in the written word of G O D. The reason is, because, the secret things belong unto the Lord (as he saith by *Moses, Deut.*) and those that be revealed to us and our children. The use is, first, to reprove the Anabaptists that looke for revelations besides the word. Secondly, to teach us, that we never purpose

pose well, but when we have our warrant from the Word.

Doct. 5. [commanded] God letteth nothing down in his Word, but that hee will have taught by his Ministers, and learned by his people. The reason is, because, whatsoever is written, is written for our learning, *Rom. 15. 4.* The use is, to teach us, that no part of the Scripture is needlesse to bee knowne, or a story onely and no more to be made of it, but of necessary and profitable use to every particular Christian.

Doct. 6. [of old time] God often deferreth the performance of his promises, and threatnings, till they seeme either to be forgotten, or in reason never like to come to passe, and yet they are accomplished in their time. The reason is, because, first, he will thereby try the constancie and patience of his children. Secondly, that he might suffer with long patience the uselesse ordained to destruction, *Rom. 9. 22.* The use is, to teach us, neither to despaire of the promises, nor thinke the threatnings shall never be accomplished; but to make a certain accompt of them, as if they were present, seeing nothing thereof shall fall to the ground.

Doct. 7. [thrown down and not spared] as God is full of mercy in his long-suffering: so is his anger unappeaseable, when it breaketh out against the sonnes of men for their sins: for the reasons and use hereof, see *verse 2. Doct. 2.*

Doct. 8. [hee hath caused the enemy] The adversaries of Gods children can do nothing against them, till God arme them thereunto: for the reasons and use hereof, see *Chap. 1. verse 5. Doct. 4.*

Doct. 9. [rejoice] It is the property of the wicked, to triumph exceedingly, when they have any hand against the godly: for the reasons and use hereof, see *vers. 15. Doct. 2.*

Doct. 10. [set up] God often suppresseth the godly in this life, and advanceth the wicked: for the reasons and use hereof, see *Chap. 1. vers. 5. doct.*

[Their heart cryeth against the Lord] i. they set their *Verse 18* whole power to devise blasphemy against God; for so it must be translated, and interpreted, referring it to the adver-

saries, and making it a reason to cause the Church to pray, in hope to be heard: see the *Analyticall table* [*O wall*] i. O all people within the wall; a figurative speech [*of the daughter of Sion*] i. the Children of Gods Church [*Let teares runne downe like a river day and night*] i. weep continually, in great abundance [*take thee no rest*] i. give not over [*neither let the apple of thine eye cease*] i. Let thine eyes never stay from sending out teares.

Dott. 1. [*against the Lord*] whatsoever the wicked doe against the godly, it is done indeed against the Lord himself, *Matth. 25. 40. Acts 9. 4.* The reason is, because, first, God esteemeth them as the apple of his eye, *Zeeh. 2. 8.* being one with him in Christ, *Iohn 17. 20.* Secondly, the wicked do all of hatred to our Religion, and not for our finnes. Thirdly, they are set on work in desire to satisfie their owne affection, to the exceeding breach of Gods Lawes. The use is to teach us, first, that they shall be sure not to prosper: so it was said and done in the like case, *2 Kings 19. 32.* well it may be that they shall prevaile, till our finnes be thoroughly punished, but no longer: Secondly, to pray fervently for patience, and to hope for deliverance in Gods good time.

Dott. 2. [*O wall*] in speaking to the wall when he meaneth to speak to them, we learne this doctrine. The senselesse creatures are often more moved, when God sheweth his anger, then we are. The reason is, because, first, there is no corruption in them, but by our finnes: Secondly, wee are made by sinne more blockish then any creature besides. The use is, to teach us, first, to be ashamed, and humbled, that are so untoward: Secondly, to assure our selves that no excuse will serve, seeing the dumbe and senselesse creatures shall bear witness against us, *Isay 1. 2. Dent. 32. 1. Mich. 6. 1, 2. &c.* Thirdly, to take great pains with our selves, to labour our affections to goodnesse; otherwise wee shall profit but a little.

Dott. 3. [*wall*] when the adversaries impugne the truth, all the members of the Church ought to cry unto God earnestly. The reason is, because, Gods glory ought to be deare unto

unto all: Secondly, it concerneth all that looke for any portion in the truth: Thirdly, the Spirit that giveth sympathy to every member of the body, and to all betweene them and the head, perswadeth and directeth thereunto. The use is, to reach us, to take to heart the case of the whole Church more then our own, and Gods glory most of all, so did *Moses*, *Exod.* 32. 32. and *Paul*, *Rom.* 9. 3. &c.

Doct. 4. [*let teares*] grievous affliction ought to bring us to exceeding sorrow for sinne. The reason is, because grievous punishments doe argue the hainousnesse of our offences. The use is to teach us, the more we are punished, the more earnestly to labour with our own hearts to increase lamentation in them.

Doct. 5. [*we rest*] wee must not bee weary of using the meanes of continuall repentance. The reason is, because wee do sin continually. The use is, to teach us, that true repentance standeth not in a fit of sorrow or prayer, and to an end: but in a continuall performance of those duties, every day in better manner then other.

Doct. 6. [*misbe let*] hee that will doe his duty in Gods service aright, must not give place to his owne affections. The reason is, because they must be subdued in spirituall exercises, else they either taint, or wholly defile all that is taken in hand. The use is, to teach us, to try our selves how much we have profited in godlinesse, by examining what rule we have over our affections.

[*Arise, cry in the night*] i. when others sleepe, declare and shew forth thy lamentations [*in the beginning of the watches*] i. in the quiet of the night, when men are in a deepe sleepe, that so thou mayst have the lesse disturbance [*pour out thine heart like water before the face of the Lord*] i. utter unto the Lord thine owne heart in greatest abundance [*lift up thine hands towards him*] i. declare by all signes thy desire to bee heard [*for the life of thy young children*] i. to see if he will spare thy tender babes [*that are over-whelmed with hunger in the corners of all thy streets*] i. that are starved and so die in every place of the Citie.

Doct.

Doct. 1. [*night &c. watches*] we must use all the means we may, to fit us to prayer, and to help us to continue in it without disturbance. The reason is, because else wee performe it very untowardly, such is the difficulty of it, and our corruption. The use is, to teach us, not to enter rashly upon so high an action, but with all circumspection and watchfulness over our own corruption, and Satans sleights.

Doct. 2. [*heart*] Our prayers must be fervent, or they will not be regarded. The reason is, because, God is of such Majesty, as hee looketh for all earnestnesse in our petitions. The use is, first, to reprove the common manner of praying with lip labour onely, as a matter highly offensive in the sight of the Lord. Secondly, it teacheth us never to undertake that great action, but with all carefull preparation and diligent attention unto it.

Doct. 3. [*young children*] in that one of the miseries, which is most pathetically, is named, wee learne this doctrine. Gods Ministers must use the most forcible reasons that can be devised, to perswade unto godlinesse. The reason is, because all the meanes that can be used, are scarce sufficient to perswade us, such is our dulnesse. The use is, to teach us, that Ministers ought to be men of great skill, and dexterity in perswading, else they shall do little good.

Verse 20 Behold, O Lord, and consider in whom thou hast done this] *i.* O Lord, regard thoroughly our great miseries; and weigh with thy selfe that thou hast not done thus to the heathen that know not thy Name, but to thine own people [*shall the women*] *i.* shall the most compassionate, and the most queazie stomached [*eat their fruit*] *i.* feed upon their owne children [*children of a span long*] *i.* being most tender and little [*shall the Priest and the Prophet*] *i.* the ordinary Ministers, and those that are extraordinarily raised up by thine owne hand [*be slaine in the Sanctuary of the Lord*] *i.* be killed in that place dedicated to holy uses, where they do dispense thine own Ordinances?

Doct. 1. [*O Lord*] they were in a desperate case, and yet pray for help, whereby wee learne this doctrine. The onely way

way of remedy in our greatest miferies, is to call upon God in fervent prayer. The reason is, because, first, it declareth that we are humbled, and our pride broken, in confessing no power to be in our selves, and seeking helpe elsewhere. Secondly, he is of greatest power, and none else can help us. Thirdly, he will have all the glory of our deliverance, *Psalm 50. 15.* The use is, first, to reprove many sorts of offenders, as Atheists, that doe not acknowledge Gods hand in their miseries; Idolaters, that seeke helpe of others, then God himselfe; Infidels, that seeke to Sorcerers, or Witches: those that rely so much upon men, and those that pray coldly or carelessly. Secondly, that we must not give over prayer, though our case seemeth most desperate, but be the more earnest therein.

Doct. 2. [behold and consider] by this vehement kinde of speech we learne this doctrine: In right prayer unto God, the frame of our words must be according to our affection. The reason is, because, the heart chiefly doth pray, and sendeth our words according to the abundance of it, else is there hypocrisie. The use is, to teach us, first, that vehement words in ordinary prayer is vaine, and not in due time. Secondly, that dullnesse of affection in ordinary prayer or lip labour at any time, is a great fault, seeing the words must be according to the heart. Thirdly, to labour our affections before we begin, and in the action of prayer, that the mouth may speake from the abundance of the heart, and therefore to take heed of using a set prayer too much, lest it grow to a meere lip-labour.

Doct. 3. [to whom] The chiefeft reason to move the Lord to pity us, is the remembrance of his covenant of mercy in Christ Iesus. The reason is, because it is the ground of our faith, without the benefit whereof we are enemies to God, and he to us. The use is, to teach us, to labour to approve our selves the children of God, (by professing Christ aright, beleeving stedfastly in him, and living as becommeth the members of his body) else are our prayers abominable in his sight.

Doct. 4. [shall the women eate] Gods wrath overturneth
O the

the course of nature in them against whom it is bent. The reason is, because it bringeth his curse which overturneth all, as it did man, woman, earth, serpent, &c. *Gen. 3.* The use is, to teach us, first, the horror of sinne, and fearefulnesse of Gods wrath upon it: Secondly, to pray to God never to give us over to our hearts lusts, which is the heaviest judgement that can befall us.

Dott. 5. [children] there is sufficient cause and matter in all the infants of Gods people, why God should in his justice destroy them. The reason is, because they are conceived and borne in sinne, *Psal. 51. 5.* The use is, to teach us, first, what cause we have to be humbled, that are infinitely more sinfull then infants: Secondly, to magnifie Gods exceeding mercy, that (notwithstanding our manifold sinnes) doth not destroy us.

Dott. 6. [shall the Priest, &c.] Cruelty exercised by the hands of the wicked upon children and ministers, is a speciall means to move God to heare us, when we pray for them. The reason is, because he hath promised speciall protection unto them, and threatned severely to revenge their wrongs. The use is, to teach us, especially to take heed that we doe them no harme, but doe them what good we can.

Dott. 7. [in the sanctuary] there is no priviledge of place that can free us from punishment, when we sinne against the Lord. The reason is, because, no place hath freedome to sinne in it: Secondly, no place had ever any priviledges promised to it, but upon condition of obedience. The use is, first, to reprove the Papists, that thinke Gods promises tyed unto Rome, notwithstanding the disobedience and rebellion of them that dwell therein: Secondly, to teach us, never to cover our sinnes under the pretence of any priviledge; for it will not serve to keepe us from Gods hand, in the day of his anger.

Vers. 21. [The yong and the old lay on the ground in the streets] i. all, of all conditions, lay slaine in the open places *[my virgins and my yong men are false by the sword] i.* those that men are most loath to kill, and those that are strongest to defend them-

themselves, are cruelly killed [*thou hast slaine in the day of thy wrath*] i. thou hast set thy selfe to destroy, in exceeding measure when thou wast angry [*thou hast killed and not spared*] i. thou hast made havocke of thy people, and shewed no manner of pity.

Dott. 1. [*young and old*] when God punisheth a people for sinne, he spareth neither age nor sexe. The reason is, because, first, usually they are first incorrigible, as was this people the Iewes, *2 Chron. 36. 16. 17. &c.* Secondly, God respecteth no persons, *Rom. 2. 11. 12. Job 34. 19.* The use is, to teach us, that seeing no excuse, either of ignorance, youth, age, birth, or any such priviledge will serve our turne, therefore we should seriously and without delay turne unto the Lord.

Dott. 2. [*in the streets*] it is a signe of Gods anger upon a people, when they want decent buriall, *Psal. 79. 3.* The reason is, because it is a good blessing of God to have it, and the godly have carefully sought it, *Gen. 23. 4. and 49. 29.* *Objection.* How is it a blessing, seeing the godly often want it, as *Revel. 11. 8. 9. &c.* *Answer.* It is a temporall blessing, which God in his anger for sinne denying to his people, countervaileth with a spirituall blessing of greater value.

Dott. 3. [*my virgins*] the wicked will doe most barbarous things, when God bridleth them not. The reason is, because Sathan doth often bring them to be past naturall affection, *Rom. 1. 30.* The use is, to teach us, if we desire not to be annoyed by the ungodly, to pray unto the Lord that hee would restrain their rage.

Dott. 4. [*not spared*] as God is full of mercy in his long suffering, so is his anger unappeasable when it breaketh out against the sonnes of men: for the reason, and use hereof, see *vers. 2. Dott. 2.*

[*Thou hast called as in a solemne feast*] i. Thou hast from all places, in great abundance (as people are called to some great assembly) called together at once against me [*my terrours round about me*] i. my griefes and feares are on every side [*For what in the day of the Lords wrath, none escaped nor remain-*

Vers. 22.

ned] i. when God shewed his anger upon me, all were destroyed [*those that I have nourished and brought up*] i. my tender children that I have cared for, from the wombe [*both mine enemy consumed*] i. are cruelly destroyed by such, as hate me, and therefore shewed no pity upon them.

Doct. 1. [*thou hast called*] God raiseth up the wickedest, and imployeth them to punish his own servants, when they sinne, *Isay 5. 26. 8. 7.* The reason is, because they are the rods that God usually correcteth his children withall. *Objection.* Doth God then raise up their malice? *Answer,* not as it is wicked, but as it is an earnest affection, which is good as it is from God, but most evill in them. The use is, to teach us, to feare the Lord, and walke carefully in his wayes, lest he raise the wicked against us to consume us.

Doct. 2. [*none escaped*] none can escape Gods punishments, whom he meaneth to punish. The reason is, because his power and mighty hand is every where, *Psal. 139. 7. &c.* The use is, to teach us, with all reverence and feare to walke humbly before him: that we may have his favourable protection to shield us.

Doct. 3. [*those that have, &c.*] the children of impenitent sinners, are often taken away, and prosper not to their comfort. The reason is, because in Gods displeasure all things are accursed unto us, *Deut. 28 15. &c.* The use is, to teach us, in all things that we take in hand, and wherein we desire to have comfort, to pray alwaies unto the Lord to blesse them unto us.

The third Chapter.

Verse 1.



Am the man] i. I the Church of God being one body, am like unto a man; for here the Prophet changeth, frō the person of a woman (as before) to the person of a man; & speaketh not of himself alone, but of the whole Church under the person of one man [*that hath seen affliction*]

Elion is, that hath had experience of all sorts of troubles [*in the rod of his indignation*]. i. whilst he (to wit the Lord) corrected me with his rod, that his exceeding anger against me for my sins, caused him to lay upon me.

Dott. 1. [*the man*] the Church and children of God, are the most subject unto affliction of all other people. Examples hereof are the Israelites in generall, *Jacob, Moses, Job, David*: *Christ* himselfe in particular. The reason is, because, first, God will not have them in love with this world: Secondly, Satan and the wicked bear an unappealeable malice against them: Thirdly, they are therby made fittest to serve God and obey his Laws, *Psal. 119. 67.* The use is, to teach us, first, not to look for any other condition, if we desire soundly to continue in the service of God, *Luke 14. 27.* else afflictions when they come, prove either intolerable unto us, or cause us to fall away: Secondly, to esteeme afflictions not a note of infamy, but rather a speciall marke of Gods favour in his Children.

Dott. 2. [*I have seen, &c.*] the whole people speaking as one man, teacheth us this doctrine. Every member of the Church of God, hath his portion in afflictions; one way or other, *2 Tim. 3. 12.* for either he shall be crossed in his wife, children, kindred, or outward estate; or else in his mind, by grievous temptations; experience of all estates and ages doth shew it to be so. The reason is, because, first, every one hath need therof: Secondly, it maketh them conformable to their Head *Christ Iesus, Phil. 3. 4, 5.* The use is, first, to confute their opinion that perswade themselves, though others suffer, yet they may escape. Secondly, to teach us, that we can no way escape afflictions, except we renounce the true profession of Religion.

Dott. 3. [*in the rod of his*] the godly (when their judgements is upright) doe alwayes acknowledge Gods hand the principall agent in their punishment. The reason is, because they know him to have all power in his hand. The use is to teach us, first, in all things to glorifie the Lord; so did *Job 1. 21, &c.* Secondly, to take our troubles patiently,

seeing they proceed from him that is Almighty, and loveth us.

Dott. 4. [*indignation*] God doth not use to afflict his people, but when their sinnes give just matter for his anger to worke upon. The reason is, because he is just and punisheth none unjustly. The use is, to teach us, first, in all our afflictions, to acknowledge our sins to be the cause thereof. Secondly, to labour the reformation of our sins, if wee look to be rid of our troubles.

Verf. 2. [*He hath let me*] i. he hath by his power drawn me [*and caused me to go*] i. inforced me to enter into darknesse into great and grievous troubles, which is a condition subject to error, if God support us not especially [*and not into light*] i. not into prosperity or flourishing estate which heretofore I have enjoyed.

Dott. 1. [*Led and caused me, &c.*] Afflictions are against the naturall desires of the godly. The reason is, because they are bitter to flesh and blood; whereas naturally wee desire the things that delight flesh and blood. The use is to teach us, first, the cause why afflictions are so grievous unto us, because they crosse our affections: Secondly, God doth it, lest wee should be too much in love with the World.

Dott. 2. [*darknesse*] afflictions are both grievous and dangerous unto the godly, except the Lord do specially afflict them. The reason is, because, first, they remove worldly delights from us: Secondly, they bring many sorrowes upon us: Thirdly, wee are quickly very weary therewith: Fourthly, wee are most weak in them, and utterly unable to stand under them. The use is, to teach us, first, that we are not to be stoicall, or unaffected with troubles when they are upon us: Secondly, to be most carefull to seeke God, and use all good means that we may be able to stand firme in the day of triall.

Dott. 3. [*not into light*] the considerations of these blessings which we have lost, is a speciall mean to affect us with the crosse, when it is upon us. The reason is, because wee esteeme more highly of them when they are gone, and wee feele

feele the contrary, then when we had them. The use is, to teach us, first, to be the more sory for our sinnes that cauled such an alteration: Secondly, to be the more earnest to desire and to pray to be restored into our former good estate again.

[*Onely he is turned against me*] i. he setteth all his power against me, and none else [*hee turneth his hand all the day*] i. he setteth his stroks to light upon me continually. Vers. 3.

Doct. 1. [*Onely*] God punisheth (in comparifon) none in this life, save his servants onely. The reason is, because, first, he loveth them, and will not let them go on in sin: Secondly, eternall punishments are prepared for the wicked, therefore are they the lesse punished here. The use is, to teach us, first, in the multitude and the greatnes of afflictions, to acknowledge Gods great mercy, and to labour to take them patiently, and contentedly: Secondly, to esteeme their case fearfull that are without afflictions, seeing it is a signe that they are bastards and not children, *Heb. 12.8.*

Doct. 2. [*turned*] as God declareth all his mercy to us in his favour, so are all his arrowes against us in his displeasure; the Israelites are a manifest example hereof. The reason is, because, first, their sinnes be greatest that have had the most means to keepe them in obedience: Secondly, Gods justice must punish according to the quality of the offence. The use is, first, to shew us the cause why God punisheth his servants more then others in this World: Secondly, to teach us, the greater blessings we have received to be the more carefull that wee prove not thanklesse, lest wee receive the greater judgments.

Doct. 3. [*against mee*] God is never indeed against his: but it seemed so in their present feelings; this is the doctrine. Gods people seem often in their own perwasion to be cast off of God, and pursued as his enemies: *Job* and *David* are notable examples hereof. The reason is, because wee judge according to our present feeling, which is a great fault. The use is, first, to shew how it is in our nature to be in extreme; either too secure or too much cast down: Secondly, to teach us,

us,

us to be staid in a patient expectation of his mercy, and not to despair, though our state seem never so miserable.

Dott. 4. [*all the day*] as God is long ere he punish, so is he long ere he cease punishing of his children. The reason is, first, that in his justice, correction might in some measure recompence the abuse of his patience: Secondly, that he might frame us aright, which is hard to doe, and long first, because of our untowardnes. The use is, to teach us, first, not to look for present riddance from any crosse: Secondly, not to despair though we have suffered long, and prayed long, and yet are not relieved, but to abide it patiently and pray more earnestly.

Verse 4

My flesh and my skin hath he caused to wax old] i. the marks of his heavy hand against me for my sin, appeareth in the wearing away of my flesh, and withering of my skin [*hee hath broken my bones*] i. taken away all my strength, as *Psalm. 6. 3.* 4. *Isay 38. 13.* see chap. 1 verse 13. and that with greatest torments, for such is the breaking of the bones.

Dott. 1. [*caused to waxe olde*] Gods punishments for sin do often appeare even in the body of man. The reason is, because, first, sin is committed in the body: secondly, the body being the more sensible part, might affect us the more when we feel Gods punishments in it: Thirdly, that others may have the more clear example in beholding our bodies punished. The use is, to teach us, when wee are punished in our bodies, first, to acknowledge Gods justice in it for our sin, which worldlings will not do, but do account thereof onely as an ordinary thing: Secondly, to ascribe it to his mercy that correcteth us in this life, to learn amendment by it.

Dott. 2. [*my flesh and my skin*] the wasting and withering of the body is to be acknowledged a punishment from God, and the flourishing of the same to be a special blessing. The reason is, because we were created in a flourishing condition: the contrary coming upon us for sin. The use is, to teach us, to prayse God for the health and flourishing of the body, more then we do (for that it is ordinary) and

and to confesse our finnes the causes of the other.

Dott. 3. [*broken my bones*] there is no torment so grievous, but the godly feele it, when Gods hand is upon them for their finnes. The reason is, because, first, his anger is most grievous and intolerable: Secondly, he would have us thoroughly affected and humbled. The use is, to teach us, patiently to endure any extremitie that the Lord layeth upon us, and not despaire under the weight of it.

[*He hath builded against me*] i. he hath every way inclosed *Verse 3.* me with bulwarks and ramparts, that I cannot escape nor withstand his hand [*he hath compassed mee about with gall and wearisomnesse*] i. he hath filled me with bitterness and most tedious wearisomnesse.

Dott. 1. [*builded*] the punishments that God layeth upon us, are invincible, and no way to be escaped. The reason is, because, first, of his greatnesse and the infinitenesse of his displeasure when it sheweth forth it selfe: secondly, our weaknesse which then especially we feele. The use is, to teach us, first, to take heed that we doe not by our disobedience incurre his heavy displeasure: secondly, to humble our selves under his mighty hand when he smiteth.

Dott. 2. [*Gall*] the afflictions of the godly are oftentimes the most grievous things that can be felt: Examples, *Israel* in Egypt. *Job* in his agony, and many others. The reason is, because God would have them feele a taste of his anger, and of the desert of their owne finnes. The use is, first, to teach us, how just cause we have to be humbled: secondly, to let us see the great mercy of God to us, that might punish us most extremely and eternally in the torments of hell.

Dott. 3. [*wearisomnesse*] the godly are often brought in this life to feele nothing but grieve and sorrow. The reason is, because, God would thereby bring them to a thorough hatred of this world, and longing after heaven. The use is, to teach us, first, how hardly we are sufficiently humbled, that need to be so sharply dealt withall: Secondly, that grievous and continuall afflictions are most necessary for us.

[*He hath set me in darke places*] i. he hath brought me in- *Verse 6.*

to great and grievous troubles, &c. *see vers. 2.* [*as they that be dead long ago*] i. like to them that are long since dead, and both past remembrance, and hope of reviving into their former worldly estate.

Dott. 1. [*darke place*] afflictions are both grievous and dangerous unto the godly, except the Lord doe specially assist them therein. For the reason and use hereof, *see verse 2.*
Dott. 2.

Dott. 1. [*dead long ago*] God often bringeth his people to be of a desperate estate in their outward condition: Examples hereof are, the *Israelites* at the red sea, *Job*, *David*, and many others. The reason is, because, first, God will declare his power more evidently in their deliverance: Secondly, that it may appeare that there is no helpe in man. The use is, to teach us, first, not to thinke it strange when God dealeth so with us: secondly, never to despaire though we fall into such extremities; but still to rest upon the Lord, and to hope for his outstretched arme to deliver us.

Vers. 7.

[*Hee hath hedged mee round*] i. he hath compassed mee round about with troubles as an hedge [*that I cannot get out*] i. that by no meanes I can escape and be delivered [*hee hath made my chaines heavy*] i. he hath made my calamities that I am hedged in withall, most heavy and burthenous unto me.

Dott. 1. [*he hath hedged, &c.*] As the afflictions of the godly are many, so are they not able to be escaped by the strength of flesh and blood, *Psalm. 22. 12. 16. and 44. 23.* The reason is, as in the *verse 5. doct. 1.* The use is, to teach us, first, to feare God above all, seeing we cannot avoyd his stroke: Secondly, to be humbled by our severall troubles, seeing we cannot by stoutnesse or impatiencie be delivered.

Dott. 2. [*chaines heavy*] Our afflictions in Gods anger are often made most heavy, yea, intolerable unto us. The reason is, because, first, of the greatnes of his anger: Secondly, of the obstinacy of our nature not else subdued, *Psalm. 38. 3. &c. 69. 1. &c. 107. 10. and 105. 18. &c.* The use is, to teach us,

to

to take heed of striving or murmuring against God, seeing he is strongest and must prevaile.

[Also when I cry and shout] i. When I pray, and for earnestnesse doe lift up my voyce aloud [he shutteth out my prayer] i. he granteth not my requests, but seemeth utterly to reject them. Vers. 8.

Dott. 1. [when I cry] Afflictions doe make the dullest and most froward of Gods children to cry for help; *Levit. 26. 41. Psal. 107. 6. 19. 28.* The reason is, because troubles doe first breake the untamed heart of man: secondly, take away blinde pride, and make us see our selves. The use is, first, to see the corruption of our nature, that needeth such means, or else will not rightly be framed. Secondly, that afflictions are no signes of reprobation, seeing the godly feeble them, & waxe the better by them. Thirdly, to give our selves (especially in affliction) to fasting and prayer, seeing the godly have done so, and got much comfort thereby.

Dott. 2. [also] The heaviest plague that man can endure in this life, is to have God to refuse to heare his prayer when he calleth upon him in distresse, *Prover. 1. 28. Jer. 14. 11. 12.* The reason is, because, we can look for no help in our miseries but from him. The use is, first, to shew the exceeding folly of the presumptuous, that doe deferre to repent, thinking to be heard at any time: Secondly, to teach us, not to put off amendment from day to day, seeing God refuseth to heare, when his anger is gone out against sinne.

Dott. 3. [shutteth out my prayer] God often deferreth to heare the prayer of his children, when yet he purposeth in due time to grant their requests, *Psal. 22. 1. Eccl. 77. 8. &c.*

Objection. Why then are they commanded to pray alwaies?

Answer, because he hath promised to heare their prayers, though he hath limited no time thereunto. The reason why he doth so, is first, to try their patience, & exercise their faith, secondly, to move them to continue and to grow in fervency. The use is, to teach us, that (howsoever our naturall affection perswadeth otherwise) it is for our good to be deferred now and then, in the obtaining of those petitions, which we

aske of God according to his will.

Verse 9. [*He hath stopped up my waies*] i. utterly deprived me of any meanes to escape [*with bewen stone*] i. most strongly and closely [*he hath turned away my pathes*] i. disappointed me of all my devises, that I have taken in hand for my liberty. This verse is in effect the same with the 5. and 7. verses.

Doct. 1. [*he hath stopped*] This being in effect the same that often hath hereunto been said, teacheth us this doctrine, The often repetition of the greatnesse of our afflictions is profitable for us. The reason is, because it worketh us the better to true sorrow for it, which is the end of it. The use is, to teach us, first, that we are very du'll and hard to learne how greatly God is offended with us: Secondly, that we must be truly humbled before we can thoroughly repent.

Doct. 2. [*stopped*] when God mindeth to continue our afflictions, he will frustrate all the meanes used to bring us out of them. The reason is, because, no meanes can prevaile contrary to his purpose. The use is, to teach us, whensoever we are crossed in our devices, not to fret at the instruments thereof, but to acknowledge it to be the worke of God.

Doct. 3. [*my waies*] No counsels of men can prevaile except God do blesse them. *Psal. 127. 1. &c.* The reason is, because all power to perform any thing is from him alone. The use is, to teach us, first, to be sure to have warrant in the word for all our enterprises. Secondly, to pray alwayes to God for his assistance in every thing that we take in hand.

Doct. 4. [*turned away my pathes*] God scattereth all the devices of his people, so long as he is angry with them, *Isay 29. 15. 16.* The reason is, because that he would thereby let them see, that it is he that doth all things. The use is, to teach us, above all other things to seeke reconciliation with the Lord, so shall our waies be prospered with his hand.

Verse 10. [*He was unto me a Beare lying in waies*] i. his heavy hand was to me as a Beare which teareth and commeth on the sodaine, having wayzed secretly for opportunity to annoy me [*a Lyon in secret places*] i. he was most strong, and yet hid his power till he came upon me unawares.

Doct.

Doct. 1. [a Beare, &c.] God often layeth upon his people such rodde, as be notonely sharpe and severe, but also violent and invincible, so as those that feelee them, can no wayes avoyd them, *Hof. 1 3. 7. 8. Psal. 50. 22.* The reason is, because, first, his anger is heavy of it selfe, seeing he is infinite. Secondly, our sinnes are great and grievous, deserving severe punishment. Thirdly, our strength is most weake when we have to doe with the Lord. The use is, to teach us, first, to reverence and feare him above all, that can cast both body and soule into hell fire, and to take heed of sinne that maketh him angry with us; but we often doe cleane contrary: for we feare men so much, as to avoid their displeasure, we let not to sinne against the Lord. Secondly, to be humbled under Gods mighty hand, whensoever he layeth any afflictions upon us.

2^d Doct. 2. [a Lyon lying in secret] Gods dearest children are not able to stand under the weight of Gods plagues when he visiteth them according to their sinnes, *Psal. 2. 12. & 38. 3. 4. Job. 3. 11. &c.* The same appeareth by Christs agony, when he did feelee Gods anger against our sinnes, which he did beare. *Luk. 23. 30. Math. 26. 38. & 27. 46.* The reason is, because his anger is heavy, our sinnes are grievous, and we weake: as in the last *Doctrine*. The use is, first, to confute the error of satisfaction, seeing we cannot answer to God one for a thousand, *Job 9. 2. 3. &c.* Secondly, to teach us, how hardly our great corruption is done away. Thirdly, that we may see how needfull it is for us now and then to feelee Gods anger against us, that we may thereby learne to know our selves, and have our stubborne hearts broken.

[He hath overturned my waies] i. he hath turned my actions cleane to another end then I ment them *[and pulled mee in pieces]* i. he hath scattered and dispersed both Church and Common wealth *[he hath made me desolate]* i. he hath deprived me of friends, wealth, and all other meanes to doe me good.

Doct. 1. [overturned] GOD often turneth the waies of men to another end then they aymed at, in going about the

same: Examples hereof, *Josephs* brethren selling him into Egypt; the Jewes putting Christ to death, &c. The reason is, because man purposeth many things perversly, which God disposeth to his glory, *Proverb. 16. 1. 33.* The use is, to teach us, first, to magnifie Gods mighty power and wisdom in all things. Secondly, to acknowledge (as the truth is, and often appeareth to us by experience) that when he altereth our purposes and actions to another end, it is the onely wisest and best way for us that could be.

Dott. 2. [pulled in pieces] God often bringeth a people, yea and one man, unto a most desperate condition, that seemeth unrecoverable in the judgement of flesh and blood. The reason is, because he will shew his mighty power in bringing to the gates of hell, and restoring thence againe. The use is, to teach us, never to despaire, but still to trust in the Lord whatsoever extremities we fall into.

Dott. 3. [desolate] God often leaveth his people destitute of all outward helpe and comfort: for the reason and use hereof, see *chap. 1. vers. 2. dott. 5.*

Vers. 13. [He hath bent his bow] i. he hath prepared his power, and shewed his purpose to deale severely with the *[and made me a marke for the arrowes]* i. he hath performed that his purpose in directing all his stroakes, so as they light onely upon me.

Dott. 1.] God striketh not his servants so suddenly, but he giveth them warning aforehand, though they doe not alwaies take knowledge of it, *Amos 3. 7. 8.* Examples hereof, *2 Chron. 36. 15.* The reason is, because he is slow to anger, and desireth rather our repentance, *Psal 81. 13.* The use is, to teach us, first, to acknowledge Gods great mercy towards us, in that he giveth us warning by the preaching of his word. Secondly to take heed that we neglect not his mercy offered us by his word, lest in stead thereof we feele his heavy judgement.

Dott. 2. [a marke for his arrowes] The afflictions of the godly in this life be above the afflictions of all other people: for the reason and use hereof, see *chap. 1. vers. 12. dott. 5.*

[He

[*He caused the arrows of his quiver*] i. he hath made the *Vers. 13.*
 strokes that he hath laid upon me [*to enter into my reynes*] i.
 to pierce my most inward and secret parts, to wit, both of
 body and soule.

Doct. 3. The plagues that God layeth upon his people, doe
 not onely touch their bodies, but also they enter in most grie-
 vous manner into their hearts and soules, *Psal. 14. 2, 3.* The
 reason is, because, first, else were they not afflicted as Christ
 their head was, *Heb. 5. 7. &c.* Secondly, the soule first and
 chiefly sinneth. The use is, to teach us, first, not to despaire
 though we be afflicted both in soule and body. Secondly, to
 labour the more in the word and prayer, according as our
 afflictions are greater and more grievous upon us.

[*I was a derision*] i. I seemed as a just matter of mockery *Vers. 14.*
 [*to all my people*] i. to all those that had been friends to me,
 and familiar with me; especially my brethren that are fallen
 away in these troubles [*their song all the day long*] i. they
 made themselves sport to recount in reprochfull manner my
 misery.

Doct. 1. [*derision*] the godly are usually more subject to
 reproches, then any other people. Examples hereof be in all
 ages, as *Habel, Isaac, Israel often, David*, the Prophets,
 Christ and his Apostles. The reason is, first, because godli-
 nesse seemeth mere foolishnesse to them that are naturally
 minded. Secondly, they shew (as they think) their own wise-
 dome in disdainfull contemning of the godly. The use is, to
 teach us, first, that reproches and scoffes are notes of the god-
 ly. Secondly, to prepare our selves to be subject unto the
 same condition, if we looke to be of the number of those that
 walke in true godlinesse.

Doct. 2. This following upon the mentioning of their
 afflictions, teacheth this doctrine. Then are the godly most
 derided by the wicked, when the hand of God is heaviest up-
 on them, to afflict them. Examples hereof are *David, Job,*
Jeremy, Christ, &c. The reason is, because, first, man judgeth
 after the outward apparence: Secondly, the godly seeme
 then to be in a desperate condition. The use is, to teach us,
 first,

first, to know the disposition of the wicked, who (whatsoever they seeme to be to us in our prosperity) will shew their malice against us in our afflictions: Secondly, to looke for reproach in every time of trouble, or else it is nothing.

Dott. 3. [to all] all sorts of people (though divers one from another) doe deride the godly in their adversity. This is verified in the Examples of all ages. The reason is, because, whatsoever a wicked man loveth, he will be sure to hate the truth, and consequently the professors thereof. The use is, to teach us, not to expect the advancement of the truth from worldlings; for wisdom is justified of her owne children, *Matth. 11. 19.*

Dott. 4. [my people] Those that are nearest unto the godly, and not fearing God, will be crosses unto them in the time of trouble: Examples, *Iobs* wife, 2. 9. and his friends, 4. 6. &c. and many others. The reason is, because the bond of their love is earthly, and can administer no help to the inner man. The use is, to teach us, not to be dismayed when parents, kinsfolke, &c. forsake us: for so it hath beene often with the godly. Secondly, that religion is not to be professed, neither is it supported by any worldly reasons, or meanes; but by the spirit, and for the hope of life by it.

Dott. 5. [their song] the wicked doe greatly delight themselves in mocking the godly. This appeareth by the example of the foes of *Isaac, Iob, David, Christ*, and others. The reason is, because; first, thereby they think to suppress and disgrace the truth for ever. Secondly, they thinke their own folly by that meanes well justified and advanced. The use is, to declare unto us what enmity the ungodly doe beare to the truth. Secondly, to teach us to walke wisely lest we give them matter of triumphing.

Dott. 6. [all the day] the wicked are never satisfied, but doe still continue their hatred against the godly. The reason is, first, because they doe greatly delight therein. Secondly, they are afraid that they have never done enough to defame them. The use is, to teach us, to looke for continuance in afflictions, when we are in them, & to use all good means

to enable us to beare it patiently.

[*He hath filled me*] i. he hath every way, and in every part *Ierf. 15* of my soule and body taught me [*wish greatest bitternesse*] i. with the greatest number and measure of anguish and sorrow; for the Hebrew word is the plurall number, and importeth so much [*he hath made me drunken with wormwood*] i. he hath with the abundance of sorrowes, even taken my senses away from me, and made me as one bereaved of understanding.

Doct. 1. [*he hath*] This sorrow did arise especially from the derision they were in by their adversaries, and yet it being ascribed unto the Lord, teacheth us this doctrine. In all our afflictions we must look unto the Lord that smiteth, and not unto the instruments thereof. For the reason and use hereof, see chap. i. verse 5. *doct. 5.*

Doct. 2. [*filled me*] This great griefe spoken of upon the derision that they were in, teacheth this doctrine. There is no outward trouble more grievous to the godly, then to be reproched by their adversaries in the time of their affliction. The reason is, because, first, we are much comforted in the hope that our sufferings shall advance the truth, which professed derision hindereth. Secondly, such reproaches are accompanied with much blasphemy and wickednesse. Thirdly, such dealing carrieth many weake professors from the affecting of our cause and sufferings. The use is, to teach us; to take to heart the reproches that we suffer for the truth, even more then our other afflictions. Secondly, not to be dismayed, as though God were not with us, albeit these things seem heavy unto us.

Doct. 3. [*bitternesse*] The godly have often upon them all & the greatest griefes that can be devised. The reason is, first, that which is the cause of the first *doct.* of the *first verse* of this Chap. Secondly, that God might shew his detestation of sin, evē in punishing his own so severely. Thirdly, that they may be truly humbled, and sufficiently, which the stoniness of our nature will hardly yeeld unto. The use is, to teach us, first, to looke for such extremities, and not to promise our selves

security in worldly peace : Secondly, to esteem those heavy crosses good for us, howsoever they be heavy unto the outward man.

Dott. 4. [he hath filled] It is the Lord above that frameth our hearts to be affected with our afflictions, else they remaine stony and astonished. The reason is, because, first, we are naturally hard hearted: Secondly, none can deale with the heart but God alone. The use is, to teach us, first, to acknowledge the exceeding hardnesse of our hearts naturally : which every one that rightly discerneth of his owne estate hath experience of. Secondly, to pray earnestly unto the Lord to mollifie our hard hearts, and to make them supple and pliable to his holy will.

Dott. 5. The godly may not be as Stoickes, but must be most passionate in their afflictions. The reason is, because, first, their sinnes procure them their troubles, which ought to grieve them most of all, that God is offended with them: Secondly, God afflicteth, that we should repent, which we cannot doe without great remorse. The use is, to teach us, in our afflictions to labour our affections herunto; which is done, first, by meditation of our estate, how corrupt by nature, and how miserable by sinne it is: Secondly, by earnest and continuall prayer to God to frame us unto his liking. Thirdly, by watching over our owne wayes, and shunning the occasions of sinne.

Dott. 6. [drunken] the godly are so often laden with miseries, that they are exceedingly distracted therewithall, both in body and minde. The reason is, because they surmount their reach and naturall strength. The use is, to teach us, not to despaire, though we neither seeme able to beare the burthen God layeth upon us, nor see any issue or meanes to be rid out of it.

Vers. 16. [He hath broken my teeth with a stone] i. he hath made my paine most sensible and intolerable, for such is the breaking of teeth [*he hath throwne mee downe under the asses*] i. he hath brought me to the lowest estate, and made me the most object of all others.

Dott.

Dott. 4. [hee bath broken] The expressing of the same thing in so many termes and sentences, teacheth us this doctrine. We must labour in our meditations to exemplifie, and enlarge unto our owne understanding the miseries that we doe suffer in the time of our afflictions. The reason is, because, first, else we use to passe them over with a sigh. Secondly, we shall the more equally judge of them. The use is, to teach us thereby, to make our hearts the fitter to powre out our supplications unto the Lord, for the fervency of our prayer is, according to the serioufnesse of our meditations. Secondly, that the Lord may see the carefulnesse of our spirits to ponder rightly our wayes, which is a notable motive to cause him to heare us.

Dott. 2. [with a stone] The Lord may bring his children for their sinnes, into the greatest worldly paine, and yet love them: Examples hereof, are many in the Scriptures, and in experience: for the reason, and use hereof, see chap. 1. verse 12. *dott. 5.*

Dott. 3. [under the ashes] It is not for the godly to stand upon any worldly credit to cleere their cause withall, but onely upon the testimony of a good conscience, and the uprightness of their wayes. The reason is, because, God often taketh all outward blessings from his servants. The use is, to teach us, to contemne (in comparison of a good conscience) all that flesh and blond admireth, seeing it is so transitory, and labour above all to be found in the feare and service of God.

[Thou shaw removest my soule from peace] i. by this meanes thou utterly takest all quietnesse from my heart and soule *[I forgate prosperity]* i. I have been so long inured unto troubles, that prosperity is unto me, as if I had never known it. *Psalm. 17.*

Dott. 1. [my soule] The outward troubles of the body doe often procure affliction to the soule. The reason is, because, first of the sympathy betwixt the one and the other. Secondly, the soule is carried in the body, and must consider the accidents thereof. Thirdly, the soule is chiefe in the sinne that procureth affliction unto the body. The use is, to teach

us to labour the soule unto repentance whensoever the body hath any trouble.

Doff. 2. [*my soule farre from peace*] It is the heaviest of all crosses that we can feele in this life, to want the peace of the soule. The reason is, because, first, it is the chiefe and most sensible part of man. Secondly, it respecteth God and his mercy or justice: but the body hath regard unto things that are below. The use is, to teach us, first, to pitie them that are afflicted in minde especially, and to pray for them most earnestly. Secondly, to pray to GOD in our outward affliction to keepe us in the peace of the soule, so shall all outward troubles be light unto us.

Doff. 3. [*I forgate*] God often bringeth his children so farre from prosperity, that they are out of use with it, and think not of it. The reason is, because, first, they are so much accustomed therewithall. Secondly, they see so little hope of peace and worldly successe. The use is to teach us, first, that afflictions are ordinary and continuall exercises for the godly. Secondly, God giveth great patience and contentment to those that make right use of their troubles.

Verf. 18. [*And I said*] i. upon the consideration hereof I thought this in mine heart, & uttered it with my mouth [*my strength and my hope*] i. my ability to beare these miseries, and hope to be freed of them; which graces I once had. a lively feeling of [*is perished from the Lord*] i. the Lord hath utterly brought them to nought, as if they had never been.

Doff. 1. This verse generally teacheth this doctrine: The godly are often brought to such extremity, as they finde no way out of it. This appeareth verified in many examples in the Scriptures, and by daily experience. The reason of it is, because, first, God will shew thereby our want of power to helpe our selves. Secondly, it maketh the foes more insolent, to hasten thereby their overthrow. Thirdly, Gods power is made more manifest in our deliverance. The use is, to teach us, first, not to esteeme it a condition which the godly are not subject unto, to be so low brought. Secondly, when it is our case to learne thereby, first, reverence of Gods mighty

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ty power and wisdom: secondly, humility: thirdly, patience: fourthly, fervency in prayer; fifthly, longing after the fruition of the joys of Heaven, where all miseries have an end.

Doct. 2. [Strength and hope] according to our strength generally of knowledge and particularly of feeling, so do we hope. The reason is, because, hope is grounded upon faith, and faith upon knowledge, without which there is no hope at all. *Heb. 11. 1.* The use is, first, to confute their vanity, that say they have hope when they neither have any knowledge or care to have it: Secondly, to teach us to be as carefull to grow in knowledge, as wee are to have an assured hope.

Doct. 3. [My strength and my hope] the godly in their afflictions do recount what blessings they have lost. So did *David*. The reason is, because, first, of the love and delight that they had therein, which is most remembered when it is lost: Secondly, that their hearts may be made the more affected with grief for the losse thereof, and with desire to be restored thence unto again. The use is, to teach us, first, to take the same course when we are deprived of any blessing, if we desire to be thoroughly affected therewithall. Secondly, to apply it to our selves, as a remedy against despaire: for the consideration of Gods former mercy, giveth hope that he will be favourable again: seeing he is no changeling; and whom hee loveth once, to the end he loveth them, *Job 13. 18.*

Doct. 4. [is perished] the godly do not always feel the comfort of Gods favour in the like measure; this is verified, not only in the examples of *Job, David, Jeremy, &c.* but also in the continuall experience of Gods most excellent servants. The reason is, because, first, God will make it more delightful unto them by intermission: Secondly, that they may see what they are, if God should leave them unto themselves: Thirdly, that they may be the more carefull to use all good means to keep it whilst they have it. The use is, to teach us, first, not to be dismayed though now and then God hide the favour of his countenance from us, seeing he useth to do so with his dearest children: Secondly, to make the best of our

comforts whilest we enjoy them, that the recounting therof may support us in the time of distresse.

Doct. 5. [*perished*] the godly are often so grievously afflicted, as they grow to a great measure of desperation: Examples hercof, are *Job, David, Jeremy*, and many other in all ages. The reason is, because, first, of their great weaknesse when God that is strong, tryeth them. Secondly, they judge according to their present feeling. Thirdly, of the conscience of their defects for sin. Fourthly, the abundance of naturall infidelity, which alwayes being in us, doth then appeare to have the greatest power. The use is, to teach us, first, when distrust groweth strongest in us, not to think any other, but that God both may, and will raise us up againe: so must wee also judge of others in the like case. Secondly, never to yield our hearts to bee ruled by despaire (howsoever it doe long and mightily assaile us) but to use all good means to stay us: as, first, reading and hearing the Word: Secondly, daily and earnest prayer: Thirdly, the meditation of our former comforts: Fourthly, the consideration of favour restored to other in the like case: Fifthly, and last of all, to be resolved, as *Job* was, *Chap. 13. 15.* to trust still in the Lord, though he should kill us.

Vers. 19. [*Remembering mine affliction and my weeping*] i. when I call to mind my grievous miseries, and the sorrow wrought in me therby [*the wormwood and the gall*] i. the bitterness that was in it.

Doct. 1. [*Remembering*] the deep weighing of Gods punishments for sin felt in times past, doth (often) most effectually move the heart unto great lamentation. The reason is, because, first, it calleth to minde Gods anger for sinne, which is more heavy to the godly to thinke upon, then any thing in the World. Secondly, it doth bring again (as it were) the feeling of pains indured, which recalleth the same (or greater) feare. Thirdly, it administreth doubt whether Gods anger be appeased or no. The use is, to teach us, that it is necessary for us to bee afflicted, because it maketh us more rightly consider of our estate. Secondly, when wee desire

to be humbled, and increase in feeling, we must meditate of our sins, and the punishments of them, which heretofore we have felt.

Dost. 2. [affliction and weeping] though griefe and sorrow be naturally the effects of affliction; yet, in the godly it must be, because of the sin committed, and not for the penalty sustained. The reason is, because, first, it is sin that causeth affliction. Secondly, God afflicteth us to bring us to repentance. The use is, to teach us, first, in every affliction to search out our sins the cause thereof. Secondly, to labour our heart to true repentance, which is the cause why we must be humbled.

Dost. 3. [the wormwood and the gall] is, in recounting any former thing, we must take onely so much thereof as may serve our turn. The reason is, because, first, it may affect us the more. Secondly, that our minds be not imployed about any other matter. The use is to teach us carefully to use means to keep our affections to the thing in hand, and to shun the means of the contrary: that is especially to be put in practice, when we go about the exercise of the Word or Prayer, for Satan will labour to steal our minds from them.

[My soule thoroughly remembreth them] i. I do often and effectually think of them: for the doubling of the Hebrew Verb must be so expounded *[and museth within mee]* i. doth thoroughly ponder and consider of them.

Dost. 1. [thoroughly remembreth] There is no meditation that is available to suffer in godlinesse, but that which is earnest and effectual. The reason is, because, first, else it moveth not the heart. Secondly, nothing else prevaieth with the affections. The use is, to teach us, to use all good means to make our reading, hearing, praying, &c, most effectual unto us.

Dost. 2. [my soule] The heart must be thoroughly touched, before we can profit by any action of Religion that we take in hand. The reason is, because, first, every point of Religion concerneth principally the heart. Secondly, God accepteth nothing,

nothing, but that which proceedeth from the heart. The use is, to teach us not to content our selves with any outward action, but to labour that it may proceed from the sincere affection of our soules.

Dott. 31. [manifest in me] When we are thoroughly affected with any part of Gods Word, or his works, then do we much consider of it, and cannot easily forget it. The reason is, because, first, it hath taken root in the heart, which is the fountain of all serious meditations. Secondly, it setteth the affections on work, to digest it, unto the end wherunto the heart desireth to bring it. The use is, to teach us, to labour that all such serious cogitations may lead us to grow in true godliness: for else they are dangerous, and draw unto destruction, or some other evill extremity.

Vers. 21. [I consider this in mine heart.] i. I do and will labour: (for the verb is the future tense) to lay these things unto mine heart [therefore will I hope.] i. by these things well wayed, I will gather unto my self matter wherupon I may ground my perswasion that God will be good unto me.

Dott. 1. [I consider] It is a speciall stay to the troubled heart, to consider how it hath striven to be at peace. The reason is, because, first, it calleth to mind the strife betwixt the flesh and the spirit, which argueth that God hath a portion there. Secondly, it sheweth our desire of welldoing, which must needs be the work of grace. Thirdly, it daunteth Satan our adversary, depriving him of hope to prevail. Fourthly, it administreth us hope that we shal stand even in the strongest temptations. The use is, to teach us; first, that in all afflictions we examine our hearts for the time past, how upright and carefull of welldoing they have been; so shall we be the stronger in the day of triall. Thirdly, to bear with patience the present crosse with hope of comfortable issue, though all means in mans judgement be clean taken away.

Dott. 2. [this, &c. therefore] The right and through meditation of Gods punishments upon us for sin, and our striving to profit thereby, hath alwayes hope for the issue. The reason is, because, first, it taketh away all those refuges which

naturally we flye unto, as friends, wit, riches, strength, &c. and forceth us to flye unto God. Secondly, the Lord respecteth, and is ready to helpe the broken and contrite hearted, *Jsay 66. 2.* The use is, to teach us, first, to lay to heart whatsoever we have done, or left undone, wherewith God is offended. Secondly, that we be not dismayed, though griefe for it doe seeme to swallow us up; for God will make the end joyfull, as he did to *Job*.

Doct. 3. [have hope] All our care in peace and in affliction must be, how to gather to our selves a certaine hope that God will be mercifull unto us. The reason is, because, first, we have more need of it then of all things else. Secondly, Sathan will labour more to deprive us of it, then of any thing else. The meanes to attaine unto it, be, first, to search in Gods word the way to attaine unto it. Secondly, to learne the markes of those that have it, as they be there expressed; and to try our selves whether we have them or no. Thirdly, to pray unto God earnestly, to give us not onely to have those markes in us, but also to be assured of them, and comforted daily by them. The use is, to teach us, that if we have the inward peace of the heart, and comfort of the soule in Christ Iesus, every thing is full of joy unto us, though our life seeme most bitter, else are all the joyes of the world meere misery unto us.

Doct. 4. [will I hope] It is our duty to hope for Gods favourable hand to rid us out of any trouble that we are in, though it continue and increase upon us, and no meanes of redresse doe appeare. The reason is, because, first, God afflicteth us not to cast us off, but to amend us, and try us. Secondly, he useth so to deliver his servants. The use is, to teach us, contentedly to take, and patiently to endure the afflictions laid upon us.

Doct. 5. [therefore will I hope] The consideration of Gods heavy rods upon us in this life, giveth us hope to finde favour for the life to come. The reason is, because, first, God chastiseth those whom he receiveth, *Heb. 12. 6. &c.* Secondly, it is a token of bastardy to be without correction. Thirdly,

ly, the whole life of the godly hath been continual affliction: Examples hereof, are *Jacob, Ioseph, David, Jeremy, Israel, &c.* The use is, to teach us, first, never to promise our selves worldly peace, if we looke to be in Gods favour, seeing it is our lot not onely to beleeeve in Christ, but also to suffer for his name, *Phil. 1. 29. &c.* Secondly, to labour to suffer willingly, seeing it is a note of the godly, and administreth hope. Thirdly, (which is the use of affliction, *Heb. 12. 12.*) to grow more resolute in good things, and more obedient to the truth thereby.

Vers. 22. [*It is the Lords mercy*] i. it ariseth from the abundance of his favour [*that we are not consumed*] i. that we are not utterly wasted out of this life, and thrown into the bottomlesse pit [*because his compassions faile not*] i. because his great mercies are infinite, for measure and continuance: As if the Prophet in the name of the whole people of GOD should have said; such is the greatnesse of our finnes, and the bitterness of our punishment, as if he should deale rigorously with us, we miserable wretches had been ten thousand times utterly undone; but we are saved from our finnes, and preserved in the midst of our distresses. Therefore it is not by our own power and strength, but by Gods infinite mercy, that we are preserved, *1. Cor. 1. 9.*

Doct. 1. [the Lords mercies] The godly neither can, neither looke to escape destruction by any other meanes, then onely by the mercies of the Lord, in pardoning their finnes. The reason is, because, first, in many things we offend all; the least whereof delerveth everlasting hell fire. Secondly, sinne provoketh Gods anger which is infinite as himselfe, and cannot be satisfied by any that is no more then a creature. Thirdly, The Scripture maketh Gods mercy the first part of our righteousness; *Psalme. 32. 1.* The use is, first, to confute them, that thinke they have it in their owne free will to be saved; and then that looke to obtaine heaven by their merits. Secondly, to teach us to feare and tremble, that we fall not into Gods vengeance, and to seeke especially for his mercy, esteeming it above our lives, or any earthly thing that

that we can desire. Thirdly, to acknowledge it to be of his meere mercy that we live, &c. and to praise him daily for it.

Doff. 2. [Gods mercie that, &c.] The mercies of the Lord are sufficient to redeeme all his people from all their sinnes, and to deliver them from all the punishments that they can fall into. The reason is, because, first, they are infinite as his Majesty is. Secondly, else none should be saved, seeing there is none other meanes of salvation. The use is, first, to confute Popery, that resteth upon workes for deliverance (at least) from the punishment of sinne: which must needs be a grosse error, seeing the punishment deserved is as infinite, as he that is offended. Secondly, to confirme us against despaire, seeing the Lords mercy is an anchor hold, so sure and stedfast.

Doff. 3. [that wee are not consumed] The cruelest of the godly when they are at the best, doe deserve Gods displeasure and vengeance. The reason is, because, first, in many things we sinne all, *James 3.2.* and he that faileth in one, is guilty in all, *James 2. 10.* Secondly, our regeneration is but in part, as experience teacheth. Thirdly, the righteousnesse of the best is mingled with sinne. The use is, first, to confute the *Cathari*, the family of love, and the Papists, that thinke themselves able in this life to fulfill the law of God. Secondly, it teacheth us to abandon all pride and security from us, ascribing it unto God alone that we have any power to doe well. Thirdly, to acknowledge Gods justice in all our greatest plagues that ever he hath laid, or doth lay upon any, seeing their sinnes doe deserve the same.

Doff. 4. [compassions faile not] Not one of Gods elect can finally fall, or possibly perish for ever. The reason is, because, first, Gods gifts are without repentance. Secondly, his mercies, whereby they stand, faile not. The use is, first, to confute Popery, that teacheth salvation or damnation to be in our owne power. Secondly, to teach us, that if once we have a sure signe of Gods love toward us, we are to be assured of it to stand by us for ever, in all temptations and tryals.

Vers. 23 [*They are renewed every morning*] *i.* every day, and in due time we have new experiments of thy loving kindnesse towards us [*great is thy faithfulness*] *i.* most certaine and manifest is thy truth, in performing largely all thy promises.

Doct. 1. [*every morning*] God never suffereth his people to be tempted above their strength, though he punish them now and then for their sinnes. The reason is, because, first, he knoweth their weaknesse, and respecteth it in favour. Secondly, else should none be saved. The use is to teach us, first, to magnifie Gods great mercy and love to us. Secondly, to be comforted in afflictions, and armed against all extremities that can befall us.

Doct. 2. [*great is thy faithfulness*] There is no part of Gods promises, but it shall surely be accomplished in due time. The reason is, because God is truth, and all his promises are, yea and Amen: so that if ought seeme to faile, it is either for that we doe not understand it, or else because we beleeve it not, as those doe that either despaire, or are secure. The use is, to teach us, first, by the love of these his promises to search them out, and to beleeve them. Secondly, to hope therein without wavering, whatsoever extremities doe befall us.

Vers. 24 [*The Lord is my portion*] *i.* he is the maintenance of my spirituall and earthly estate, even absolutely sufficient for me, [*faith my soule*] *i.* as my heart is fully perswaded, and causeth my tongue to speake [*therefore will I hope in him*] *i.* upon which ground I doe rest perswaded to receive all good things from him, and shall want nothing.

Doct. 1. [*the Lord is my portion*] Every one of Gods people hath the Lord for his portion, and enjoyeth him for his need, so farre as is best for his comfort here, and his eternall salvation hereafter: as, for their ignorance, they have his knowledge; for their infidelity, his faithfulness: for their foolishnes, his wisdom; for their sinfulness, his holinesse, &c. The reason is, because, first, GOD in his eternall decree did chuse all his to be vessels of honor. Secondly, else could none

be saved because of our naturall misery. Thirdly, he hath given his sonne Christ Iesus to every one of his servants, and so with him all things, *Rom. 8. 32.* The use is, first, to confute the opinion of workes foreseene, (seeing we could have nothing foreseene in us but that which he had appointed to give us. Secondly, to overthrow their pride that swell in that they have: for what have they that they have not received? *1 Cor. 4. 6. 7. &c.* Thirdly, to teach us to be humbled with the view of our own nakednesse and poverty. Fourthly, to make it our whole care to have the Lord for our portion, and to account all things but doun in respect of him. Fifthly, to give all glory to God for all things, using them wisely to his honour. Sixthly, to give us matter of comfort in all temptations and troubles: seeing he that is strongest, is ours: so that whatsoever we have lost, or shall lose, it is nothing, seeing he is all in all,

Doct. 2. [saith my soule] The open profession of the truth is vaine, except the heart in feeling apprehend the same within. The reason is, because, first, divers reprobate can professe godlinesse, *Mat. 15. 7. 8. Isay 1. 13. Mich. 6. 6. 7. &c.* Secondly, God giveth the soule as a principall part of man, and will especially be served with it. Thirdly, God is a spirit, and will be served in spirit, *John 4. 23. and 4. 6.* faith (without which it is impossible to please God; *Heb. 11. 6.*) is in the heart, or not at all, *Rom. 10. 9. 10.* The use is, to teach us, first, not to trust in the outward service of God prescribed in his word, seeing it is abhominable before God, without the pure affection of the heart. Secondly, not to esteeme others by their outward profession onely, except we see such fruits as must needs come from the heart. Thirdly, that all shewes of religious devotion, without warrant of the word, be sinne. This confuteth all the devices of Popery, that men have invented and doe make so much of.

Doct. 3. [therefore will I hope in him] It is the duty of Gods children so to relye upon the Lord for all good things, as that they may satisfie themselves with the certain perswasion thereof. The reason is, because, first, God is all sufficient,

Gen. 17. 1. &c. Secondly, God will have none of his glory given to any other. Thirdly, none can doe any thing for us, or against us without his power assisting them. The use is, to teach us, first, that none can persevere unto the end, with patience in hope of salvation, unless he rest in God alone: and therefore neither infidels that beleeve not Gods word, nor Papists that relye to much upon Saints, nor ignorant ones that are without knowledge, and so without faith, nor impatient persons that tarry not Gods leisure, but use unlawfull meanes, can by any meanes have part of his perseverance. Secondly, to use with prayer and carefull diligence all lawfull meanes to confirme us herein, and to shun the contrary.

Vers. 25. [*The Lord is good unto them that trust in him*] God sheweth himselfe most bountifull and favourable to all them that in a true faith rest upon him, and have their affiance in him, hoping for his favour [*to the soule that seeketh him*]. i. to him that from his heart laboureth in the meanes that God hath appointed to come unto the knowledge and faith in him.

Doth. 1. [*the Lord is good*] Gods goodnesse sheweth it selfe daily and bountifully to his people. This is verified in the examples of the whole scriptures, and in daily experience, to their bodies and their soules in matters peculiar to them, and common with the wicked: for this life, to provide for the body and comfort the soule: for the life to come, to deliver from hell and bring to heaven. The onely reason hereof is, because his good pleasure is such. The efficient cause, is his love: the materiall cause is, the obedience of his sonne: the end is, his glory, and our salvation. The meanes whereby he conveigheth it unto us, is his word and his spirit. This hath beene manifested in all ages, as the booke of God and daily experience doth witness. The use is, first, to teach us to magnifie his exceeding love unto his children, whom he might have created the vilest of his creatures, and after have cast them into hell fire with the Divell and his angels. Secondly, to allure us to feare him in all feare and obedience; or else to leave us the more clearly without excuse, at the day of account.

Doth.

Dott. 2. [trust in him] i. The godly doe rest upon Gods promises by faith, and patiently wait for the performance of them by hope. The reason is, because, first, they beleve them to be undoubtedly true. Secondly, they are assured in their hearts to be partakers thereof, because they finde the notes of the godly in themselves. Thirdly, they are assured of his love to them, his power to doe what he list, and wisdom to bestow and performe when he seeth meet, that which may tend to his glory and their good. The use is, to teach us, first, to try our selves; if we can finde our selves so affected, to rejoyce and goe on: if not, to repent of it and amend. Secondly, to strengthen our patience in every tryall, which is the exercise of our faith.

Dott. 3. [to the soule that seeketh him] The greatest care that Gods servants should have in this life, is to seeke the Lord (how he may be knowne and feared aright) by those meanes that he hath appointed thereunto. The reason is, because, they can finde no peace in any other thing without the same; if they doe, their case is fearefull. Secondly, they know that the treasure of all good things, must needs be in the true knowledge and worship of him that made and governeth the whole world, and all that is therein. Thirdly, they have heretofore found much comfort therein, which encouraged them thereunto every day more and more. The use is, to try our selves how carefull we are herein; inwardly by the excusing or accusing of our hearts: and outwardly by our care and diligence in hearing, reading, meditation and prayer. Secondly, to reprove them, as giving fearefull tokens of being without God in this world, who make no care to seeke him according to his word.

[It is good, both to him that trusteth] i. it is a happy thing *Vers. 26.* for him that is grounded upon the Lord, as his rocke *[and to him that waiteth for the salvation of the Lord]* i. to him that is silent (for so the hebrew word signifieth) the salvation of the Lord; as resting satisfied therewith, and waiting for the performance of it.

Dott. 1. [It is good, both, &c.] The trusting in God, and patient

patient waiting for his salvation, is full of comfort, and quietnesse even in this life. The reason is, because, first, it setteth the heart at rest, which maketh all outward troubles easie to be born. Secondly, it sharpeneth the affections in all spirituall exercises, especially in the longing for Heaven. The use is to teach us, to use all good meanes to attain unto it, and to account all things vile in respect of it.

Dott. 2. [to trust] we must trust in the Lord, though the things that we desire appeare not. The reason is, because; first, God often hideth his countenance from his servants, to try them. Secondly, we know God will be as good as his promise, being never yet justly charged to be short of his word. Thirdly, it is the nature of faith to trust to obtain that which appeareth not, *Rom. 8. 24. 25. Heb. 11.* throughout. The use is, to teach us, first, that we may not alwaies look to have the present enjoying of that comfort, which God hath promised; and we desire; seeing it shall sometimes be eclipsed unto us. Secondly, to hope certainly for whatsoever God hath promised, though we feele it not, and not be discouraged.

Dott. 3. [waiteth for, &c.] They that doe truly trust in God, are satisfied therewith, and doe wait with patience for the performance of the hoped salvation. The reason is, because, first, they know that fulnesse of joy is prepared for them. Secondly, it swalloweth up all troubles, as being nothing in comparison thereof. The use is, to teach us, first, to labour above all things to attaine unto this confidence, seeing it hath such excellent contentment in it. Secondly, to try our hope by our patience, and to increase our patience by the due meditation of our hope.

Vers. 27. [It is good for that man] i. It is an happy thing for him that is to be framed to those qualities mentioned in the former verses [*that he hath borne the yoke*] i. that he hath suffered afflictions, which tame and keepe under our corrupt nature [*in his youth*] i. in the beginning of his time, before sinne grow strong and heady in him.

Dott. 1. [It is good, &c.] the crosse is a most necessary meanes

meanes to bring a man unto true godlinesse. The reason is, because, first, our nature is other wise untameable, & will not receive instruction, *Psal. 119 67. &c.* Secondly, it bringeth us to the consideration of our selves, and (if God blesse it) hindereth many sinnes that in prosperity we runne into. The use is, to teach us, first, to esteeme afflictions most necessary for us. Secondly, to know that when God afflicteth us, it is to frame us to his will, and to learne to profit thereby.

Doct. 2. [yoke] afflictions are heavy and unflavory to flesh and blood. The reason is, because, first, they crosse the naturall desires thereof. Secondly, they draw us to that, which naturally we have no will unto. The use is, first, to shew us the perverseness of our nature, that doth so greatly mislike that which is so good for us. Secondly, not to be cast downe, though we feele the weight of afflictions very heavy unto us: but to beare them willingly and patiently, seeing we have benefit by them.

Doct. 3. [in his youth] The sooner that we be exercised with afflictions, the better it is for us. The reason is, because, first, yonger yeares are more pliable to any instruction: as we see in the learning of humane arts or tongues; yea, in the taming of any wilde beast. Secondly, longer custome therunto, maketh it more easie and more profitable unto us. The use is, to teach us, first, the cause why the godly have (almost) with the profession of religion, entred into persecutions. Secondly, that though our afflictions begin and end with our life; yet are we not to be cast downe or grieved, but to rejoyce in it, seeing it is good for us.

[*He sitteth alone and is silent*] i. in quiet manner he undertaketh the affliction, and meditateth secretly of it [*because he hath laid it upon him*] i. seeing the Lord Almighty, that loveth him, hath laid his rod vpon him.

Doct. 1. [sitteth alone, &c.] Afflictions doe frame Gods people to patience and humility. The reason is, because, first, their unbridled stomacke is broken thereby. Secondly, their sinnes and desert thereof be laid before their eyes by them. Thirdly, Gods inevitable hand is seene in them.

Fourthly, they obtaine much profit in godlinesse by them. The use is, first, to teach us, that they are necessary for us. Secondly, to try our selves by our increate in patience and firmity, how much we have profited by such afflictions as we have suffered.

Doth. 2. [alone and is silent] Afflictions doe give us just occasion of meditation for the examination of our selves, what is amisse in us. The reason is, because, first, God (being just) will not punish us without our desert thereof. Secondly, he wil not withdraw his rod to our comfort, without our amendment. Thirdly, we cannot thoroughly amend without serious meditation. Fourthly, the heart is much eased with a thorough examination of our selves, and calling upon God for the amendment of that is amisse. The use is, to teach us, that when we be afflicted, we must enter into such an account with our selves, if we looke for any profit by the same.

Doth. 3. [he hath laid it] The godly are contented to beare whatsoever the Lord layeth upon them. The reason is, because, they have deserved much more at his hands. The use is, to teach us, first, to try our selves whether we be affected, or no. Secondly, to labour more and more to be contented with whatsoever condition it shall please the Lord to lay upon us.

Vers. 29. [He giveth his mouth to the dust] i. be humbly throweth downe himselfe before God, acknowledging all to be just that is upon him, and saith in his heart: *[it may be there is hope]* i. though I see no reason of remedy, all meanes failing me, and Gods hand being so heavy upon me, yet will I wait, for peradventure he will shew mercy upon me: with this kinde of speech the scripture teacheth how diffidence and distrust is driven away, as *Iohn. 12. 14.*

Doth. 1. [he putteth] The godly, having rightly profited by their afflictions, doe reverence Gods power in punishing them, and doe humble themselves under his hand. The reason is, because, first, they are assured of his power, wisdom, and love. Secondly, they will not be driven from him

him by any extremity, knowing that out of his favour there is nothing but horror. The use is, to teach us, first, not to judge of the crosse according to our owne carnall reason, but according to Gods justice and righteousness. Secondly, to strive to accept patiently whatsoever he layeth upon us, be it never so extreame and grievous.

Doff. 2. [*It may be there is hope*] we must trust in God, and wait for the performance of his promises, though there be no hope in the judgement of flesh and blood. The reason is, because, first, he is both able and willing to be as good as his word, though he have reserved the time when, in his owne power. Secondly, he hath alwaies in greatest extremities delivered his people. Thirdly, he bringeth us into straights to try us. Fourthly, it is the nature of faith not to be quailed, 1 *John* 8.4. The use is, to teach us, first, that faith is a thing that reason or mans strength cannot attaine unto: and therefore we must beg it of God, and use the meanes that he hath appointed in his word to attaine unto it, and to grow in it. Secondly, to try our selves how strong in faith we be, by our resolution and perswasion of a joyfull issue, though we be in the greatest straights that any of Gods children have fallen into.

[*He giveth his cheek to him that smiteth him*] i. he taketh *Vers. 30.* willingly and patiently the stripes that men doe injuriously lay upon him [*he is filled with reproach*] i. he sustaineth all kinds of vexations from the hands of all kinds of ungodly ones.

Doff. 1. [*hee giveth, &c.*] The Godly doe patiently beare the injuries that men doe lay upon them. The reason is, because, first, they know it cannot be done by them without the Lord. Secondly, they are assured that it is for their good. The use is, first, to reprove the impatience and revenge that naturally we are addicted unto. Secondly, to teach us to try our selves how much we have profited by affliction, by the measure of patience (being injured) that we have attained unto.

Doff. 2 [*filled, &c.*] The godly are subject to all kind of vexa-

vexation by the hands of all sorts of men. The reason is, because, first, whatsoever the wicked doe love, they are haters of the truth, and the professors thereof. Secondly, the godly are not of this world, but chosen out of it, *Ioh. 15. 19. &c.* Thirdly, they doe not runne to the same excesse of riot with the wicked, *1 Pet. 4. 4.* The use is, to teach us, first, to looke for many and diuers molestations from the wicked in this world. Secondly, to learne to take them patiently, and so profit in godlinesse by them.

Verf. 23. [*For the Lord will not reject for ever*] howsoever it please the Lord for a time to hide his loving countenance from his servants, yet doth not he put them farre from him (for the hebrew word signifieth) without restoring them to the feeling of his favour againe.

Doct. 1. [*for*] An assured hope of deliverance grounded upon Gods promises, is the onely cause of the patience and humility of Gods children in their troubles. The reason is, because, first, the corruption of mans nature being of it selfe wayward, cannot take afflictions patiently, without supernaturall helpe: therefore we say, without hope, the heart would breake. Secondly, where there is no hope, there is no faith: where there is no faith, there is no comfort to give patience. Thirdly, else the damned might have patience which they have not, as appeareth by their gnashing of teeth. The use is, to teach us, to be carefull to use the meanes of obtaining hope, and growing in it, praising God for such meanes as we have, and mourning for that we want.

Doct. 2. [*for sake*] The godly in the extremities of their afflictions, doe sometime imagine that God hath forsaken them. The reason is, because, first, their guilty conscience acknowledgeth all damnation due unto them. Secondly, the weight of Gods anger that darkeneth their faith for the time. Thirdly, God doth thereby make them know that they are without him, and causeth them to make more precious account of his favour, when it is renewed unto them. The use is, to teach us, first, not to cast off all hope either of our selves or others, though we be brought to the pit of desperation.

ration in our owne judgements. Secondly, to distrust our own strength and know the weaknesse thereof, that we may grow more and more in knowledge and in the fruits of the same.

Dott. 3. [for ever] It is impossible that God should forsake for ever, any one of his children. The reason is, because, first, whom once he loveth, to the end he loveth them, *Iohn 13. 1.* seeing his gifts are without repentance, *Rom. 11. 29. &c.* else none could have hope in their troubles, but all must needs despaire. The use is, to teach us, first, how to understand the speech in the scripture that saith, God repented. Secondly, that it is spoken according to mans capacity, for that it seemeth so to us when he stayeth his threatned judgements. Thirdly, upon what ground to condemn their doctrine that think any of the elect can perish, or any of the reprobates be saved. Fourthly, to be comforted in our temptations, seeing we once felt comfort, and God is no changeling.

[But if he afflict] i. Notwithstanding he doth usually lay *Vers. 32.* many and heavy afflictions upon his people *[yet hee hath compassion]* i. yet he doth in pitie, and even in his wrath, remember mercy, *Habac. 3. 2.* *[according to the multitude of his mercies]* i. even because he is infinite in mercy, and hath alwaies used to shew favour.

Dott. 1. [if he afflict] God doth necessarily afflict one way or other, every one of his children. The reason is, because, first, every one angreth him by those sinnes which he daily committeth. Secondly, correction is a seale of Gods love towards them, *Heb. 12. 4. &c.* Thirdly, it is profitable for them, if it be rightly taken, and use made of it. The use is, first, to reprove their judgements as most foolish, that thinke them the greatest sinners, that have the most grievous punishments in this life. Secondly, to teach us not to pray for a freedom from affliction in this life, for that were against faith and Gods love to us. Thirdly, to rejoyce in troubles, enduring them patiently though they be most bitter to our nature, & to praise God for them, seeing we have (or may have) so many benefits with them.

Doct. 2. [yet he hath compassion] God suffereth none of his children in afflictions to be tempted above their strength, but alwaies maketh his love knowne unto them by delivering them in due time. The reason is, because, first, else none could stand, seeing the weakenesse of mans nature would yeeld unto the least temptation. Secondly, it is an inseparable property of God to shew mercy, whensoever it is expedient for any of his servants, *Isay 54.7.8. Ps. 89.33.34. Hab. 3.2.* The use is, to teach us, first, not to repine or accuse God in the greatest of our afflictions. Secondly, to be comforted in all our troubles, waiting with patience and prayer for the manifestation of Gods compassions and mercies to us.

Doct. 3. [according to the, &c.] The love and mercy of God is the onely fountaine, & cause of all the favour shewed to his people. The reason is, because, first, all men are sinners, deserving Gods curse, which cannot be removed by any Saints or Angels. Secondly, man is not able of himselfe to thinke a good thought, *2 Cor. 3.5.* all his righteousness being as a filthy clout, *Isay 64.6.* The use is, to teach us, first, to be humbled in the consideration of our owne miserable estate without Gods mercy. Secondly, to seeke onely to God for all good rhings, using the meanes approved by his word for the obtaining of the same, and avoyding all other. Thirdly, to praise God onely for all the good things that we doe or shall enjoy, and not the meantes, but as second causes and instruments of the same.

Doct. 4. [multitude of his mercies] No sinnes in any of Gods children can be unto death, be they never so many and grievous. The reason is, because, first, Gods mercies is over all his workes, and rejoyceth against judgement. Secondly, his mercy is infinite as his majesty, and cannot be overcome of sinne. The use is, first, to confute the Popish distinction of veniall and mortall sinnes: for the greatest are veniall if God forgive them, and the least mortall if he shew not mercy. Secondly, to teach us, to admire Gods great mercies towards us, and not to take liberty to sinne thereby, but to use the same

same as a notable provocation to feare, love and obey him, seeing he is so mercifull unto us.

[For he doth not punish from his heart] *i.* it ariseth not from *Vers. 33.*
Gods voluntary desire, but from the sinne of man that God
punisheth [and maketh sorrowfull the children of men] *i.* gi-
veth them cause by afflicting them to be vexed and grie-
ved.

Dott. 1. [for, &c.] sinne constraineth the Lord to afflict
his dearest children: for the reasons hereof, see *vers. 27. dott. 1.*
The use is, to teach us, first, to abhorre sinne above all things
whatsoever. Secondly, to accuse our selves alone, as the cause
of all our afflictions.

Dott. 2. [not punish from his heart] God taketh no de-
light in afflicting his children, *Psal. 81. 13. Iay 1. 24.* The use
is, to teach us, first, to abhor their prophanenesse that say, God
sporteth himselfe in punishing man. Secondly, by his exam-
ple, to censure others with all remorse and pitie, not deligh-
ting to disgrace them.

Dott. 3. [maketh sorrowfull] The godly may not be as
Stoiekes, but must be most passionate in their afflictions: for
the reason and use hereof, see *vers. 15. dott. 5.*

[To stampe under foot] *i.* to spoyle without regard [all the *Vers. 34.*
prisoners of the earth] *i.* all those that are in misery and cast
in bonds in this world by the power of men.

[To wrest the right of man] *i.* by false witnesse and cor-
rupt meanes, to take from the just that which is his own [be-
fore the face of the Superiour] *i.* in solemne judgement under
colour of law, and that in the sight and presence of those in
authority. *Vers. 35.*

[To overbeare a man in his cause] *i.* by strength, authori-
ty, or cunning, to caule a man to have sentence against him,
[the Lord seeth not] *i.* God doth not approve any such thing
as *Deut. 12. 13.* for seeing is here to be understood as know-
ing is, *Psal. 1. 6. Matth. 7. 33.* it being manifest that God see-
eth and knoweth all things, though he approve and allow
onely that which is good. *Vers. 36.*

Dott. 1. (generally out of these three verses) Though
the

the wicked . be raised up by Gods hand to afflict his people for their sinnes, yet shall they not thereby be excused, but (without repentance) condemned for it. The reason is, because, first, it is here said that G O D alloweth of no such thing. Secondly, to condemne the innocent, and justifie the ungodly, are both an'abomination unto the Lord, *Pro. 17. 15. &c.* Thirdly, though God worke their action, yet is he farre from the evill of their affection therein: for he hath one purpose in it, which is most holy, & they another which is, most wicked, *Isay 10. 5. 12. &c.* Fourthly, they shall not be held excused, seeing Gods purpose therein is not onely to feare his children from offending, but also to make the damnation of the wicked more just, *Matth. 23. 33. &c.* Fifthly, God hath such love to his children, that he hath given speciall charge for their defence, *Psalme. 105. 15.* and threatened severe punishments to fall upon their oppressors. *Gen. 15. 14.* The use is, to teach us, first, what cause the wicked have to be afraid of, shewing violence to any of Gods children. Secondly, to doe no wrong unto other, by any pretence, or any way lay the blame upon God for any thing, seeing that were to aggravate our owne offences: Thirdly, to learne patience, and to be stayed from revenging our selves upon our adversaries, seeing G O D useth them for our good, and will severely punish the injuries done unto us.

Doct. 2. [to stampe, &c.] It is the lot of the godly to be oppressed and abused by the wicked in this world. The reason is, because, first, they thinke it a speciall meanes to make them fall from the truth, and terrifie others from beleeving it, seeing them so numbred among the wicked, and seeing bondage crosseth our naturall affection. Secondly, God seeth afflictions profitable to his people, to bridle their naturall desires, and to make them have the pleasures of this life in lesse account. The use is, first, to reprove the corrupt judgement of them that account all that are in affliction as most wicked and miserable, seeing it was ever the condition of the best: Examples hereof, *Jacob, Joseph, Jeremy, David, Christ, &c.*

Secondly, to teach us to take afflictions patiently, seeing we have therein a portion with the righteous: and seeing we shall have the greater crowne of glory, if we continue unto the end. Thirdly, not to yeeld unto unlawfull conditions to be freed from the troubles we fall into.

Doct. 3. [all the prisoners] Though Magistrates have power from God over the subjects bodies, yet will he punish all wrongs, and want of protection, that they vex them withall: The reason is, becaule, first, their power is not absolute, but limited to the rule of Gods word. Secondly, there is no respect of persons with God *Psalm. 82. 7. Acts 10. 34.* The use is, first, to teach all superiors to take heed, lest they go beyond the power that God hath given them, seeing the mischiefs are infinite that flow from misgovernment. Secondly, to teach us rather to suffer, then to be a meanes of evill, though the Magistrate should judge us to it.

Doct. 4. [to wrest, &c.] It is the lot of Gods children to be oppressed before Magistrates by false accusers, and lying witnesses: Examples hereof, are *Naboth, Christ, Steven, &c.* The reason is, becaule, first, the tongue is most easily abused. Secondly, the truth is thereby most disgraced, seeing it carrieth a shew of being done justly. Thirdly, we are thereby made the more like to Christ our head. The use is, first, to teach us, not to be too much dismayed with such dealings against us, seeing it is the lot of the righteous. Secondly, to teach Magistrates to search out such false accusers, and witnesses, and to punish them with that they sought to lay upon the innocents: for to should it be by the law of God: the want of practise wherof maketh both Church and common weale to flow with false accusers.

Doct. 5. [to over-bear, &c.] It is the lot of the godly to be over-borne by the wicked in every controversie. The reason is, becaule, the wicked will, first, flatter rulers: secondly, lye and suborne all unlawfull meanes that may be devised. The use is, to teach us, first, to avoyd all occasions of having controversie with the wicked, as much as may be. Secondly, not therefore onely to esteeme a man faulty becaule he is

condemned before the Magistrates: for he may be overborne in his righteous cause.

Doct. 6. [*the Lord sees it not*] The Lord doth not like of, but will be sure to be revenged of all the injuries done to the innocent, whether it be by Magistrates, accusers, witnesses, or any others. The reason is, because, God is not only just in all his owne waies, but also a severe revenger of the unrighteousnesse of men. The use is, to teach us, of what condition soever we be, to take heed that we doe not wrong any man, either covertly, or openly, seeing G O D will call all men to account, and judge of every man according to his deeds.

Vers. 37 [*Who is he then*] *i.* what man, or what creature in heaven or earth is there? [*that saith it cometh to passe*] *i.* that is able to say such a thing shall be, and to cause it to be indeed [*and the Lord commanded it not*] *i.* except the Lord give his consent that it shall be, and his power to bring it to passe?

Doct. 1. [*who is he then*] No man can bring any thing to passe, except the Lord give power thereunto, *Isay 43. 15. Dan. 3. 16. Mat. 10. 29. Prover. 20. 24.* The reason is, because, God is Almighty; that is, all might and power coming onely from him: therefore is he said to make the earth swallow up his foes, *Exod. 15. 12. Numb. 16. 31.* to remove mountaines, *Job 9. 5.* to measure the windes and waters, *Iob 28. 25.* to turne mans heart, and send plagues, *Psal. 104. 25. &c.* to say to the North, give, *Isay 43. 6.* and to the deeps, be dry, *Isay 44. 27.* to divide the roaring sea, *Isay 51. 15.* and to beare rule over the kingdomes of the earth, *Dan. 4. 29.* The use is, to teach us, first, how brutish they be that think to doe any thing as of themselves, or (as it were) not regarding, or, in despite of the Lord: to such he giveth notable foyles even in this world; as, to *Pharaoh*, *Exod. 5. 2. Senacherib*, *Isay 38. &c.* Secondly, to acknowledge his mighty power, and in all things that we take in hand, to be sure we have the warrant of his word, craving his strength to assist us therein,

Doct.

Doct. 2. [*commanded it*] Nothing is done in this world, but the Lord is the principall doer of it, *Prover. 16. 33.* The reason is, because (as in the former doctrine) all power is of God: so as, man hath no power but from him, and yet is he not the author of sinne, seeing he doth all things to an holy end, and with a most pure affection: whereas man doing the selfe same action, hath a sinister purpose in it, and doth it with a sinfull affection, which maketh it a sintull action in him: this is evident in the selling of *Ioseph* into Egypt: in the spoyling of *Iob*: and crucifying of *Christ*: all which actions he did to an holy end, with a most pure affection: but man did them to an evill intent, with a corrupt affection. The use is, to reprove them that thinke the Lord doth onely suffer many things to be done, and yet the Scripture termeth him a doer (and not onely a sufferer) of such kinde of actions, *Exod. 7. 3.* he hardned *Pharaohs* heart, *Exod. 21. 13.* God hath offered, &c. *Gen. 45. 8.* God sent mee hither, *Acts 4. 28.* to doe what thy counsell and hand, &c. *James 4. 15.* if the Lord will, &c.

[*Out of the mouth of the highest*] i. From the decree and secret appointment of God [*commeth not every evill and good thing*] i. proceedeth both prosperity and adversity, and all actions that tend to either of them. *Vers. 38.*

Doctrine Both prosperity and affliction that doe befall any in this life, come from the decree and hand of the Lord, *Amos 3. 6.* *I say 45. 7.* *Iob 2. 10.* The reason is, becaule (as in the former doctrine) he is the principall doer of all things. The use is, first, to confute the vaine opinion of Fortune, whereunto the Philosphers and carnall ignorant people use to ascribe the thing whereof they see not an apparant cause. Secondly, to teach us to acknowledge him the author of our good, and praise him for it: and not to stay upon the means, as naturally we doe: and to take patiently afflictions as from him, not fretting at the instruments, which could doe nothing without him, but finding the cause in our own sinnes: as the next verse teacheth.

[*Why should living man turmoyle himselfe*] i. what folly is *Vers. 39.*

it that any man should vex his soule in misjudging of his estate, and seeking by-pathes to winde himselfe out [*man for his sinnes*] i. man I say that suffereth justly the punishment of his sinnes: for the Hebrew word is used both for sinne, the sacrifice for sinne, and the punishment for sinne.

Doct. 1. [Wherefore, &c.] It is the property of naturall man to be most impatient and wayward in his afflictions. The reason is, because, first, they crosse his affections which he desireth to satisfie. Secondly, he wanteth Gods spirit which is the worker of patience, and comfort in distresses. The use is, first, to declare unto us in what miserable condition we are by nature, if God should leave us therein. Secondly, to teach us to try our selves in all afflictions, what measure of godlinesse we have by the power that patience hath in us to rule our naturall affections.

Doct. 2. [turmoyle himselfe] Man is naturally diligent to winde out of afflictions, and inventeth many meanes, but never findeth out the right: Examples hereof, are *Pharaoh* and *Saul*. The reason is, because, first, afflictions doe naturally discontent us. Secondly, we have a naturall inclination to labour for our owne good. Thirdly, our nature is so corrupted, that of it selfe it can doe no good thing. Fourthly, Sathan laboureth to keep us in error. Fifthly, God onely directeth to weldoing, which naturally we are farre from. The use is, to teach us, not to trust in any thing that we can invent of our selves, but to be sure to have a warrant out of Gods word for all things that we take in hand, and to pray him to blesse our indeavours therein.

Doct. 3. [man for his sinnes] Whatsoever man suffereth, he is to esteeme it justly deserved by his sinnes, that he hath committed. The reason is, because, first, GOD is just, and cannot doe any wrong. Secondly, all men commit many sinnes, the least whereof deserve all that can be laid upon us. The use is, to teach us, first, in all our afflictions to acknowledge our sinnes to be the cause thereof, and to learne to profit thereby to amendment. Secondly, to learne to justifie God (which is the drift of this place) and patiently to beare it,

it, seeking to amend, as followeth.

[*Let us search*] i. Let us take a survey of [*and try*] i. and *Vers. 40.* prove by the touchstone of Gods word [*our wayes*] i. the thoughts, words and deeds that we have conceived, spoken and done; and what they have deserved, if God deale in justice with us [*and turne againe unto the Lord*] i. be heartily sorrowfull for that which is amisse, crave pardon for it, with certaine beliefe to obtaine it, and frame the rest of our lives according to his will.

Dott. 1. [*let us, &c.*] Those that will soundly turn unto God, must diligently examine their former life. The reason is, because, first, none can repent him of that which he doth not seriously thinke of. Secondly, repentance is not found if any knowne sinne be not particularly repented of. Thirdly, it will lay the multitude of his sinnes before him at once, which will grieve him and humble him the more. The use is, to teach us, first, that they are farre from repentance, which goe on sleepily in a carnall course, not recounting what they have beene. Secondly, that if we will prove to our selves that we do truly repent, we must heedfully begin with this searching of our selves.

Dott. 2. [*try*] In examining our selves (which is the beginning of true conversion) we must try our former behaviour, how agreeable it hath beene to Gods will. The reason is, because, else we cannot loath and leave that is amisse, and goe on in that which is well. The use is, to teach us, first, that they are farre from conversion that are ignorant of Gods word the touchstone in this triall. Secondly, that we must be carefull to obtaine the knowledge of Gods will, and to examine our selves continually by it.

Dott. 3. [*turne*] It is nothing that we looke to our waies and see what is amisse therein, except we repent of it, aske God forgiveness, beleeving to obtaine remission, and leade a new life. The reason is, because, first, the knowledge of our sinnes (if we goe no further) shall doe us no good, but make our condemnation more just, even in our owne judgement. Secondly, we are to try and search our waies,

to the end that we may turne unto the Lord. The use is, to teach us, first, that they are never the nearer to God, that can talke much of their owne sinnes, and Gods mercies, if they have no reformation in their lives. Secondly, to be carefull (if we will prove our selves rightly to feare God) that we reforme our selves, in whatsoever Gods word condemneth, and walke in that which is prescribed by it.

Vers. 41. *Let us lift up our hearts* [i. by hearty prayer send up our petitions [with our hands] i. and lift up our hands; that by that outward gesture, our affections may be more stirred up unto prayer [unto God] i. unto the creator and governour of the whole world, that onely is able and willing to forgive us our sinnes [in the heavens] i. above all earthly things: and therefore our faith must looke upward.

Doct. 1. [let us lift up, &c.] True repentance worketh in us most earnest and hearty prayer. The reason is, because, first, in it, we see our misery in our selves; and what need we have to seeke to God for helpe. Secondly, it assureth us of Gods love to us, and readinesse to heare us. Thirdly, it encourageth us to call upon the Lord, who in our conversion hath given us experience of his unspeakeable mercies. The use is, to teach us, first, to be as diligent in performing this prayer aright, as we are desirous to prove to our owne hearts that our repentance is unfained.

Doct. 2. [our hearts] Prayer to GOD consisteth not in words, but in the fervent and faithfull lifting up of the heart. The reason is, because, first, God is a spirit, *John 4. 24.* and respecteth not the outward action in his worship. Secondly, divers have prayed aright, that have uttered no words, *Gen. 24. 63. Exod. 14. 15.* The use is, first, to reprove them that thinke prayer standeth in saying over certaine sentences; which is the disposition of all men naturally, but the Papists exceed in it; of whom the saying of the Prophet is verified, *Isay 29. 23 &c.* Secondly, to teach us, to take heed that in prayer our hearts be set upon that we pray for, and neither be carried away with any other by-thoughts, nor contented with an ordinary affection therein.

Doct.

Doct. 3. [our hands] We may use all outward meanes (that have warrant in the word) to stirre up our affections, to be more fervent in prayer. The reason is, because, first, we are naturally dull in it. Secondly, our hearts are often moved with the things that our outward senses doe apprehend. The use is, to teach us, first, to what end kneeling, sitting up of the eyes, and hands, &c. are commended unto us, in the holy scriptures; to wit, not as parts of Gods service, but as meanes to further us in it. Secondly, to take heed that we rest not in any of these outward things, but be provoked to the inward duty by them.

Doct. 4. [unto God] All our prayers are to be made unto God alone, *Psal. 50. 15. Rom. 10. 14.* The reason is, because, first, it is he onely that can grant our requests. Secondly, we are not commanded in the scripture, to call upon any other: and therefore if we do, it is not offaith; and consequently it is sinne. The use is, first, to reprove the dotage of the heathen, that prayed to the sunne, moone, and starres: and of the Papists, that pray to Angels, and Saints. Secondly, to teach us to make all our prayers unto the Lord alone, in the name of his sonne Christ, for such things as he hath promised in his word, and in such manner as he hath prescribed.

Doct. 5. [in the heavens] The prayer of the faithfull must neuer rest upon any thing in this world; but looke unto the mighty God, the author of all things. The reason is, because faith reacheth above reason, or things that are seene. The use is, to teach us, not to measure our hope when we pray, by our owne worthinesse or understanding, but by the promise of God, grounded upon his power and truth.

[We have sinned] The hebrew word signifieth, a failing, or comming short of our duty: the meaning is, we have left undone that which we should have done *[and have rebelled]* i. done that which we are forbidden *[thou hast not spared]* i. thou hast laid thy judgements largely upon us. *Vers. 42.*

The three first doctrines are gathered generally out of this large confession following.

Doct.

Doct. 1. The time of affliction requireth a speciall kinde of shewing our repentance, both more fervent and with longer continuance then ordinary. The reason is, because, first, God therefore afflicteth us, that we might be brought to a more thorough repentance, *Luke 5. 35. &c.* Secondly, Gods anger against us for our sinnes, is manifested unto us by afflictions: which must be turned away by our unfained repentance, or we shall be consumed. Thirdly, God hath usually brought his people to such speciall declaration of repentance & blessed them therein, *1 Sam. 7. 5. 6. Nehem. 1. 2. &c. Hest. 4. 16.* The use is, first, to reprove the Papists, that have set times of fasting every yeare, whether they have cause to mourne or to rejoyce. Secondly, to reprove carnall professors that think fasting, &c. to pertaine to the old Church onely, and not to us; seeing Christ said, it should be also sometimes under the Gospell, *Luk. 5. 35. &c.* Thirdly, it teacheth us, that we must performe especiall duties, both private and publique, when the punishing hand of God is upon us in particular, or the Church in general. Fourthly, it sheweth that affliction is most profitable for us, seeing it increaseth our repentance, & whetteth the fervency of our affection in prayer.

Doct. 2. It is necessary for Gods people to begin their prayers to God with a free confession of their sinnes. *Psalms. 32. 5. Daniel 9. 5. Nehem. 1. 6.* The reason is, because, first, else we obtaine no forgiveness. Secondly, else wee have no assurance that we have repented, seeing confession doth alwaies accompany repentance. Thirdly, otherwise we cannot rightly and thoroughly condemne our selves, and cleere the Lord for punishing us. Fourthly, by the confession of our sinnes, we are the more humbled, and prepared the better to prayer. The use is, first, to reprove all them that justify themselves like the proud Pharisee, and offer up their owne worke for satisfaction unto God, as the Papists doe. Secondly, to reprove them that will not gladly beare sharpe reproofe for their sinnes, nor be contented to be censured by those meanes that God hath prescribed in his word for the same purpose. Thirdly, it teacheth us for to love them that
ad-

admonish us often, and reprove us sharply, when wee have offended, esteeming them our dearest friends, and avoiding such as flatter, as *Leuitic. 19. 17. Matth. 18. 18.* seeing it is the meanes to bring us to this confession, which is so necessary.

Dollrine. It furthereth to thorow repentance that Gods people doe in their prayers adjoyne to their confession of sinnes, a recitall of the judgements that are upon them for the same. The reason is, because, first, they may thereby (if they will learne them by no other meanes) know and think upon the multitude, and heynousnesse of their offences. Secondly, thereby they are made to feelee what need they stand in of Gods mercie, that they may the more earnestly seeke to him in feare and trembling. Thirdly, Gods mercy is readiest for them that most freely acknowledge his justice in punishing them. Fourthly, to teach us to recount Gods judgements upon our selves, and others, generally or particularly, that we may be the better humbled and fitted thereby to prayer.

Dollrine. [*sinned: heb. failed*] Every child of God is justly punished that faileth in any duty whatsoever it bee, that God hath commanded him in his word. The reason is, because, first, all are his creatures, and are to bee obedient wholly to his commandements. Secondly, hee made us able in our creation to fulfill his whole law. Thirdly, the least failing in our duty, is sinne that provoketh Gods anger, and bringeth a curse, seeme it never so trifling a matter in our corrupt judgement. The use is, first, to reprove the Papists, that turne many of Gods commandements into counsels, and to make them not enjoined under paine of Gods curse: also accounting many sinnes veniall in themselves. Secondly, to reprove them that thinke themselves wronged, if they be punished, and have not fallen into notorious grosse sins; never remembring that duties must be done, as well as vices avoided. Thirdly, to teach us, to acknowledge God to bee holy, just, and righteous, whatsoever he lay upon us here: also not to content our selves with a civill life, seeing we are enjoined

joyned to doe whatsoever God hath commended.

- 5 *Doctrin.* [*rebelled*] It is rebellion against the Lord, to despise any of his lawes, though all humane lawes should approve us therein. The reason is, because, first, God is King of kings, and will be served without exception. Secondly, else God should yeeld unto men. Thirdly, we are to obey men (onely) in the Lord, and no further. The use is, first, to reprove Rulers that require obedience of their subjects to all their owne decrees, not regarding whether God bee disobeyed thereby, or no. Secondly, to reprove them that pretend mans law to defend themselves in their sinnes; as in the breach of the Sabbath, contentednesse with the dumbe Ministerie, putting of money to usury, &c. Secondly, it teacheth us alwayes to hold this both in judgement and practice, *It is better to obey God then men, Acts 5. 29.*

- 6 *Doctrin.* [*not spared*] No excuse nor priviledge can shield any man from Gods plagues for sinne. The reason is, because first, God cannot hold the wicked innocent. Secondly, God must necessarily in love correct his children, that they may know their sinnes, and the desert thereof, and be reformed thereby. The use is, to teach us, first, to gather the heinousnesse of our sinnes by the grievousnesse of our punishments. Secondly, to shun all excuses by priviledge of birth, wealth, authoritie, &c. (for no excuse will serve) but to acknowledge Gods justice and mercy in punishing us. Thirdly, so often as we are any way afflicted, to labour to amend our lives, if we looke to be eased.

Vers. 43 [*Thou hast covered us with wrath.*] i. Thou hast overwhelmed us with the multitude of thy judgements, that flow from thine anger against us for our sins [*and persecuted us*] i. followed us with all kinds of thy judgments, to every place that we have fled unto, and met with every excuse that wee could pretend [*thou hast slaine*] i. destroyed us in great abundance [*and not spared*] i. shewed no compassion to any age or sexe.

- 1 *Doctrin.* [*thou hast covered, &c.*] The godly endure more trouble in this world both inwardly and outwardly, then

then any other : for the reason, and use hereof, see *Chapt. 1. verse 12. Doctr. 5.*

Doctrine. [*persecuted*] There is neither place to hide our selves in, nor excuse that will defend us, when God purposeth to punish us for our sinnes : for the reason, and use hereof, see *verse 3. Doctr. 6.*

Doctrine. [*thou hast*] and yet it was the enemies that did it : teaching us this doctrine, In our afflictions we must not looke to the instruments, but to the Lord that smiteth : for the reason, and use hereof, see *Chapt. 1. verse 5 Doctr. 5.*

Doctrine. [*slaine and not spared*] As God is full of mercy 4 in his long suffering. so is his anger unappealable, when it breaketh out against the sonnes of men : for the reason, and use hereof, see *Chap. 2. verse 2. Doctr. 2.*

Doctrine. [*not spared*] Men feele not Gods hand sufficiently to be humbled thereby, except the Lord smite them most severely. The reason is, because, first, of our naturall blindness and blockishnesse to follow that which is righteous in Gods sight. Secondly, such is our hypocrisie, that else we would seeke shifts. Thirdly, our course in sinning is naturally so strong, that it will not otherwise bee stayed. The use is to teach us, first, what monsters we are by nature : Secondly, to renounce our selves and all that wee can doe, acknowledging Gods justice howsoever he punish us, and ascribing it to his meere mercy, that there is any good thing in us.

[*Thou hast covered thy selfe with a cloud*] i. thou dost (as it were) hide thy selfe, and set a barre betwixt thee and us [*thy prayers should not passe through*] i. to the end that our supplications should not come up in thy sight.

Doctrine. [*covered thy selfe, &c.*] The finnes of Gods people doe often separate betwixt God and them, that his mercies might be kept from them. *Isay 59.2. Ieremy 5.25* The reason is, because, first, our finnes provoke his wrath till it be appeased. Secondly, els we would not much feare Gods anger : such is our corruption. The use is, first, to reprove them that blame God or his word, ministers or Gods means

that he useth when any plague is upon them. Secondly, to teach us to blame our finnes for every judgement that is upon us. Thirdly, to labour our hearts carefully to repentance, and to obey the Lord, seeing it is the nature of every sinne, to separate betwixt God and us, chusing death (if the will of God be such) rather then life by sinfull meanes.

2. *Doctrine.* [*prayer should not*] God often deferreth to hear the prayer of his children, when yet hee purposeth in due time to grant their requests: for the reason, and use hereof, see verse 8. *Doctr.* 3.

Vers. 45. [*Thou hast appointed*] i. By thy hand that disposeth all things, thou hast given us the condition of [*the sweepings & refuse*] i. such as are abhorred and loathed [*in the midst*] i. by the greatest in number and account [*of the people*] i. those nations that have occasion to thinke of us.

1. *Doctrine.* [*the sweepings*] When God meaneth thoroughly to humble his people, he maketh them odious in the eyes of all men, 1 *Cor.* 4. 13. The reason is, because, first, hee would take all matter of worldly ostentation from them, which whilest they have, they are hardly pulled downe. Secondly, that the enemies in the error of their judgement might have a perswasion of wel-doing in molesting them. Thirdly, that they may know by experience, the uncertaintie and vanitie of worldly confidence: and so being out of love therewith, long for them, and delight in heavenly things. The use is, to teach us, first, the perverseness of our disposition, that needeth so sharpe meanes to doe us good. Secondly, whensoever we fall into disgrace with the world, to better our wayes, by leaving our finnes, and being more zealous in godlinesse.

2. *Doctrine.* [*thou hast &c.*] It is the Lord that layeth disgrace upon his people in this life, or else it could not fall upon them. The reason is, because he is Almighty, and doth all things, as verse 37. *Doctr.* 1. The use is, first, to reprove them that ascribe such things to fortune, and them that respect chiefly the instruments of their disgrace. Secondly, to teach us whensoever any such thing befalleth us, to acknowledge

ledge it to be the hand of God upon us for our sinnes, and to learne amendment by it.

Doctrine. [in the midst] That which tendeth to the disgrace of the godly, is more generally received, then any other tidings whatsoever. The reason is, because, first, God will have it a matter to humble them, and a stumbling block to the wicked. Secondly, it is the longing desire of the wicked to fasten any thing upon the godly that may disgrace them. The use is, to teach us, first, not to judge of any by the report of the world. Secondly, not to be amazed when it is our case, but to profit by it to amendment.

[*All our enemies*] i. all that are against us, of all nations; *Ver. 46.* and degrees [have opened their mouth] i. have freely and largely spoken [against us] i. whatsoever might defame us.

Doctrine. In that this followeth upon Gods giving them over into reproch, wee learne this doctrine, God must give his people over into reproch before that the wicked can revile them. The reason is, for that the tongues as well as the actions of all men, are directed by the Lord, and stopped at his pleasure. The use is, to teach us, to bee humbled by it when we fall into the reproach of men, acknowledging it the hand of GOD: so did David, 2 Samuel 16. 10. &c.

Doctrine. [all our enemies have opened, &c.] It is a special property of the wicked to raile at the godly, and revile them: for the reason and use hereof, see Chap. 2. verse 16. *doctr. 2.*

[*Fear and the pit*] i. great terror and no way to escape; *Ver. 47.* but being as they that thicke fast in a ditch, when their enemies pursue them [i. come upon us] i. is our present condition, by reason of the insolencie of the enemy [desolation] i. utter overthrow [and destruction] i. an irrecoverable renting of us in sunder.

Doctrine. [Fear, &c.] when the wicked insult against the godly, then are they in greater vexation then under any other crosse that can befall them. The reason is, because,

first, religion it selfe is thereby disgraced, which ought to be dearer unto them then their lives. Secondly, they have cause to feare that God will wholly deliver them and their religion to bee troden under foot of spoilers. The use is, to teach us, first, to try our selves how zealous we are of Gods glory, by the measure of our griefe, when the enemies doe blaspheme. Secondly, to strive to take to heart more and more the dishonour of the truth by the revilings of men.

2 *Doctrine. [the pittie]* Gods people are sometimes brought to such extremities, as they cannot possibly see any way to escape. The reason is, because, first, God will let them see that their helpe is not in themselves, but in him. Secondly, thereby wee know what grievous things our finnes doe deserve to bring us into. Thirdly, God sheweth us thereby the hatred of the enemy, that wee may learne to shunne him. The use is, to teach us, first, not to judge of our selves or others by the outward estate of his life. Secondly, to looke for such a condition, and to prepare our selves to beare it.

3 *Doctrine. [desolation]* when the wicked doe prevaile most, then is the misery of the godly greatest. The reason is, because they cannot both flourish together. The vse is, to teach us to pray heartily unto God for the suppression of the ungodly, and protection of his people from the fury of the wicked.

4 *Doctrine. [destruction]* when God bringeth his people into straits, it is an easie thing for the wicked to make havocke of them. The reason is, because, first, the Lords strength that was for them is then turned against them. Secondly, the godly hold it lawfull to use good meanes onely, whereas the wicked devise any, whether good or evil to serve their turne. The use is, to teach us, not to wonder at the sodaine growth of the wicked, but to acknowledge our finnes that doe give God such cause to strive them against us.

5 *Doctrine. [dissimulation]* In the desolation of the Church of God, there doth fall out great dissimulation, and rents among

the

the members thereof. The reason is, because, first, Gods presence, the bond of their unity, is removed from them. Secondly, they follow their owne devices, which are all diuers one from another. Thirdly, they are ready (in the corruption of their nature) each to lay the blame upon others, and none upon themselves: The use is, to teach us, first, to try thereby who doe feare God soundly, 1 *Corinth.* 11. 19. &c. Secondly, to take heed that wee bee no occasion of schisme among brethren whatsoever extremity befall us.

[*Mine eye*] i. mine eyes: the singular number for the plurall [*descendeth*] i. falleth (as it were) wholly away [*in rivers of water*] i. such abundance of teares come from them as though they were wholly dissolved into water [*for the destruction*] i. for the ruine and overthrow [*of the daughter of my people*] i. my brethren, so tender and deare unto mee.

Dollrine. [*mine eye, &c.*] The godly ought more by outward signes to declare their sorrow for the overthrow of the Church of God, then for any other calamity that they can have share of in this life. The reason is, because, first, Gods glory is thereby defaced. This caused *Moses*, *Exod.* 32. 32. and *Paul*, *Rom.* 6. 3. to be so earnest, as to neglect their own felicity in respect thereof. Secondly, the faith of every one in particular is much shaken thereby, the meanes of sustaining it being overthrowne. Thirdly, those that are linked with us in the nearest bond, are in danger of falling away. Fourthly, the adversaries mouth is opened to blaspheme. The use is, to teach us, when we heare or see this desolation, to labour with our selves that wee may bee affected with it, and not passe it over carelessly, though it goe well with us in particular: thus did *Nehem.* 2. 3.

Dollrine. [*rivers of water*] When teares are shed for the overthrow of religion, they are undoubted signes of the true feare of God. The reason is, because, first, they declare that Gods spirit dwelleth in that heart, whereby religion (which naturally wee regard not) is made deare unto

unto it. Secondly, it argueth a fellow-feeling betwixt the body hurt, and the party weeping; and consequently an unfeined ingrafting unto Christ Iesus. The use is, to teach us to try our selves, what measure of this sorrow is in us, for the desolations that the Church of God hath every where.

Vers. 49. [*Myne eye droppeth.*] i. floweth from me in teares [*and stayeth not.*] i. continueth without ceasing [*because of no intermission.*] i. because there is no stay, or breathing time of the miserie that is upon the daughter of my people.

1 Doctrine. [*and stayeth not*] when God smiteth his people without intermission, then ought they to mourne without ceasing. The reason is, because he smiteth to bring them to thorow repentance; whereunto when they attaine, he will stay his hand. The use is, first, to reprove them that take not their afflictions to heart for amendment, and those that thinke mourning for a day sufficient, *Isay 58.3. &c.* Secondly, to teach us, to labour our selves, and increase in mourning so long as the Lords hand continueth heaue upon his church in generall, or our selves in particular.

Vers. 50. [*Till the Lord looke downe*] i. till God declare by his favorable hand, that he looketh upon us; for he alwaies looketh upon all things [*and behold from heaven*] i. send us the light of his favourable countenance, by a mighty deliverance.

1 Doctrine [*till, &c.*] When the Lords correcting hand is upon his people, hee seemeth to neglect them, and not to looke upon them. The reason is, because, first, he withdraweth the feeling of his loving favour in many respects. Secondly, they judge (especially in their agonie) according to their present feeling. The use is, to teach us, to use all good means to continue the Lords loving countenance; and if he frowne, not to thinke our selves forsaken.

2 Doctrine. [*till the Lord, &c.*] The godly in affliction do never give over mourning and humbling themselves before God, till the rod be removed. The reason is, because, first, it is the nature of faith, not to be overcome in affliction. Secondly, they know they must be afflicted till they be sufficiently humbled, and therefore they labour to grow in it.

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The reason is, first, to reprove them that cast off the profession of godlinesse, because afflictions goe with it, and embrace this present world with *Demas*. Secondly, to teach us, not to be too much weary of the rod, as of our sinnes that continue it upon us, because they are not repented of.

[*Mine eye*] i. the miserie that I see with mine eye [*grieveth mine heart*] i. giveth great cause of lamentation unto my heart [*above all the daughters of my city*] i. more then the most passionate women use to be vexed, with that which doth most neerly touch them.

Dollrine. [*mine eye*] The eye in seeing the outward miseries that God layeth upon us, is a speciall mean to make us the more sorrowfull in heart for it. The reason is, because, first, the sight is the quickest of the senses. Secondly, things seene are more surely and simply knowne and understood, seeing a report may deceive us, but not the sight; for that it vieweth all the circumstances, as *Deut.* 28. 31. & *1. Cor.* 5. 2. To The use is, first, to administer comfort unto those that want their sight, seeing they cannot behold the things that are lamentable, as those that have it. Secondly, to teach us to use our eyes to the beholding of lawfull things onely. lest God cause us to see that which shall make a most deepe impression of griefe into our hearts.

Dollrine. [*above all*] Naturall affection of the most passionate woman, can bring no such griefe of heart, as the miserie of the Church of God doth often worke in the godly. The reason is, because, first, they mourne for things temporall, these for spirituall. Secondly, they have nothing but naturall affection to set them on worke; these have Gods Spirit also that helpeth them therein, and worketh a greater affection to Gods truth, then any affection of nature can worke in a mother to the childe of her wombe. The use is, to reprove them that would have men become void of passions, as the Stoikes; and those that call this sorrow melancholy, and fantasticall motions; dending those that doe thus mourne. Secondly, to teach us to learne by the affection of naturall women, how to lament for the decay of religion,

and the afflictions of Gods people.

vers. 52. [*Mine enemies*] i. those strangers and unkinde folks that set themselves against me [*chased me*] i. pursued after me to destroy me [*fore*] i. in most eger and extreine manner [*as a bird*] i. as fowler pursueth the bird, with desire to take it [*without cause*] i. I having given them no occasion hereof by any harme that I have intended or done against them.

1. *Doctrine.* [*mine enemies*] The true Church and faithfull people of God doe never want enemies whilst they live here, who doe most egerly pursue them, by all meanes seeking to overthrow them. The reason is, because, first, many walke in the broad way, who being of a contrary quality to the godly, do therefore hate them, 2 *Cor.* 6. 14. 15. &c. *Psal.* 124. 6. 7. and 129. 1. 3. and 56. 1. &c. Secondly, Gods providence hath disposed that it should be so, for the more just condemnation of the wicked, and the greater good of his servants. The use is, first, to reprove the Papists, that make multitude, and a visible Monarchy a note of the true Church. Secondly, to teach us, to take heed of a familiarity with the wicked, lest we be either smitten by them, or drawn to joyne with them in smiting the innocent. Thirdly, to look alwaies for such hatred, if we desire to walke soundly in the waies of the Lord.

2. *Doctrine.* [*a bird*] The godly of themselves are so simple and weake, that they can neither prevent, nor withstand the policies or strength of their adversaries. The reason is, because, first, God usually chooseth those that be naturally simple, 1 *Cor.* 1. 27. &c. therefore they are termed doves, *Psal.* 74. 19. *Cantic.* 2. 14. sheepe, *Iohn* 10. 27. *Matth.* 10. 16 &c. Secondly, the godly are but few, weake, and making conscience to tye themselves onely to lawfull meanes. The use is, first, to reprove the Popish error of commending men for their pompous worldly wisdom: also the Jewes, carnall men, and politiques, that condemne the meane estate of Christs people, and look only to the worldly means that men do admire. Secondly, to teach us to look for both subtilie, craftie, and open violent enemies, if we will serve God aright.

Doctrine.

Doctrine. [*wisdom cause*] The wicked are moved by the malice of their owne hearts, to persecute the godly, not having any cause given by them, to move them therunto, *Pro. 1. 11. 17.* The reason is, because, first, the godly are fewer, weaker, simpler, and withdraw themselves from them. Secondly, nothing can be just cause to make one bitter against another but sinne, which the wicked hate not. Thirdly, God in his providence hath appointed it to bee so, to shew his righteousness in delivering his, and overthrowing the other. The use is, to teach us, to take patiently the wrongs offered us by the wicked, seeing they hate us not for our sinnes, but for the best things in us, assuring our selves that the righteous God will take our cause into his owne hand.

[*They*] *i.* the enemies mentioned in the former verse *Verf. 53*
[*have shut up my life in the dungeon*] *i.* have not onely imprisoned me, but also used cruell means to take my life from me [and cast a stone upon me] *i.* set an hinderance against me to deprive me of all meanes of recoverie: this was especially true in *Ieremy* his owne person, *Ier. 37. 16.*

Doctrine. [*shut up my life*] The wicked be often so enflamed with malice against the godly, as nothing will satisfie them but their bloud: for the reason, and use hereof, *see chap. 2. verse 16. doct. 3.*

Doctrine. [*and cast a stone upon me*] The wicked doe not content themselves with ordinarie meanes to seeke the life of the godly, but also practise often more then naturally seemeth needfull, *Mat. 27. 66.* The reason is, because, first, they beare a deadly hatred to the truth, and professors thereof, *Rom. 3. 13. &c.* Secondly, the sting of their evill conscience, that maketh them alwaies feare they shall not prevaile, *Dan. 6. 16. 17.* The use is, to teach us, first, that they that bend themselves against the Church of God, shall bee made as Wolves, and foolish in their practices, whose hope God will bring to confusion. Secondly, that wee may not despaire, though all meanes be against us. Thirdly, to give all praise for the Churches deliverance unto God alone, seeing he doth so miraculously worke for it.

Per. 54 [Waters have flowed over mine head] i. many and great miseries and troubles have overwhelmed and oppressed me both in soule and body [I said I am destroyed] i. perswaded my selfe, and uttered it with my words, that I was utterly overthrowne, seeing no meanes to the contrary, and all occasions that might be, to make me think so.

1. *Doctrine.* [waters, &c.] many, grievous, and inevitable, are the troubles and miseries which Gods faithfull people suffer in this life *Acts 14. 22. Psal. 34. 19. and 69. 1. 2. 15. 16. &c. 3 Tim. 3. 12.* The reason is, because, first, Satan and the wicked doe continually pursue them with deadly hatred, seeking to destroy them. Secondly, God scourgeth every sonne that he receiveth, *Heb. 12. 6.* to bring them to repentance, to conforme them to Christ their head, to make them out of love with this life, & to inflame their thirst after that which is to come. The use is, to reprove all prophane and fearefull men that mislike them that suffer, or dare not suffer for the truth, thinking them best that suffer least. Secondly, to teach us to prepare our selves to suffer extremities whilst we be here, seeing our lot is to suffer for Christ, if we rightly beleeve in his name.

2. *Doctrine.* [I said] The godly oppressed with miseries, are often brought both to doubt, and to despair for the time, *Iob. 3. 1. Psal. 22. 1. and 77. 1. to the 11. Jerem. 15. 18. and 20. 4. &c.* The reason is, because, first, they judge according to their present feeling. Secondly, mans infirmity is naturally prone to infidelity. Thirdly, God in his wisdom withdraweth the feeling of his grace for a time, to let them see themselves, and to make them seeke to him the more earnestly. Fourthly, to make them more thankfull for his grace when they feele it, and more carefull to continue in it. The use is to teach us, first, that we are most miserable by nature, if God leave us to our selves. Secondly, to looke for heauey temptations in the time of afflictions. Thirdly, not to cast off all hope of recovering, though we seeme to be in a most desperate condition, but carefully to use the meanes thereof, as first, the medication of our former feeling: secondly, prayer: thirdly,

thirdly, the use of the exercises of religion : fourthly, company and conference with the godly onely.

[*I called upon thy name*] i. I prayed heartily unto thee *Verf. 55*
[*O Lord*] i. O thou that rulest the whole world [*out of the low dungeon*] i. from the place and condition of greatest extremitie, when no meanes of deliverance appeared.

Doftrine. [*I called*] The godly do pray unto the Lord for his grace and favour, even when they are in such great extremitie, that all hope, in reason, is past : Examples hereof, *Moses* at the red sea, *Israel* often, *Jonah* in the whales belly, &c. The reason is, because, first, their faith can never be quailed, seeing it is that which overcommeth the world, *1 John 5. 4. &c.* Secondly, they rest upon Gods truth, that faileth not, and power that ruleth all things. The use is, to teach us, first, to strive against that temptation which perswadeth to surcease praying, when our case seemeth desperate. Secondly, that their profession was but temporary when troubles doe quail. Thirdly, to call still upon God in the day of our troubles, yea, to increase in fervency, according to the increase of danger and continuance therein.

Doftrine. [*low dungeon*] There is no condition so miserable in this life, but the godly may and doe fall into it : Examples, *Abraham* for uncertaine dwelling, *David* for many enemies, *Iob* for inward and outward miseries of all sorts. The reason is, because, first, GOD will shew his anger against sinne in this life, even upon his owne servants. Secondly, that by afflictions they might be weaned from the delight in this world, and made in love with heaven. The use is, to teach us, first, to reprove them that judge according to the outward estate of any, what favour they are in with the Lord. Secondly, to teach us, not to promise our selves any worldly successe, but to looke alwayes for the contrary.

[*Thou hast heard my voice*] i. heretofore when I have *Verf. 56*
prayed thou hast granted my petition [*stop not thine eare from my sigh and cry*] i. doe not now refuse to regard mine earnest and heartie prayers for the hebrue word that is trans-

lated sigh, signifieth the enlarging or lifting up of the spirit, which must needs arise from the touch of the heart: and the law word expresseth the fervency of the heart, which enforceth the voice unto vehemency.

1. *Doftrine.* [*thou hast, &c.*] the experience of Gods former favour, is a notable provocation to cause us still to trust in him againe in our necessities, *Pfal. 4. 1.* The reason is, because, first, it argueth that wee are grafted into Christ, and therefore shall be loved unto the end, seeing God changeth not. Secondly, God is alwayes ready to shew mercie, and to forgive; and therefore he will doe it one time, as well as another. The use is, to teach us, first, to use this as a speciall comfort to the afflicted heart, being void of present comfort, and to beate backe that temptation which saith, *God hath cast thee off.* Secondly, to recount Gods former mercies, taking comfort therein, and stirring up our selves thereby unto prayer, with assurance to be heard.

2. *Doftrine.* [*sigh and cry*] The prayer of the godly ought to come from the hart, and to be with greatest fervency that may be. The reason is, because, first, God will not be dallied withall, but looketh to the inward affection. Secondly, we must groane under the burthen of that wee would be rid of, and long for that we desire, before God will heare us. The use is, first, to reprove the lip-labour of the Papists, and of the ignorant prophane people, that thinke prayer standeth in an ordinary saying of certaine words. Secondly, to teach us to take heed, that in our prayer wee bee not carried away into by-thoughts. Thirdly, to labour aforehand by the meditation of the things we pray for, to affect our hearts therewithal.

Vers. 57 [*Thou dreamest naught*] i. by taking away my miseries, and bestowing thy graces upon me, thou that didst seeme to bee farre off, shewedst thy selfe to be at hand [*in the day that I called upon thee*] i. even when I did pray unto thee [*thou saydest*] i. thou didst as clearly manifest this unto me, as if I had heard the voice speake unto mee [*fear not*] i. cast thy care upon me, and be not afraid what man can doe unto thee; for I am with thee, and will preserve thee.

Doftrine.

Doctrine. [*thou dreweſt*] when the godly do rightly pray unto the Lord, they have moſt notable experience of his favour towards them. The reaſon is, becauſe, firſt, God performeth his promiſe unto them, *Call upon me, &c. Pſal. 50. 15 Come unto me, &c. Matth. 11. 28. &c.* Secondly, their afflictions are carried into heaven, where is the fulneſſe of joy, from earthly things that are full of vexation. The uſe is, firſt, to reprove them that either accompt fervent prayer needleſſe, or are negligent in it. Secondly, to teach us, that wee therefore are not heard when we pray, becauſe we call not aright. Thirdly, to teach us to labour with our ſelves, that we may encrease in fervent and often prayer.

Doctrine. [*ſaideſt feare not*] The Lord doth give moſt notable encouragements and comforts, unto thoſe that rightly worſhip him: Examples hereof are many in the Scriptures, and in daily experience. The reaſon is, becauſe, firſt, the Lord doth thereby manifeſt his love unto his ſervants. Secondly, hee will daunt the enemies by their wonderfull patience, conſtancie, comfort, and courage. Thirdly, others may be allured by their example to truſt in him. The uſe is, firſt, to reprove them that account the patience of the godly, ſottiſhneſſe; their courage, deſperatenefſe; and their conſtancie, obſtinacie. Secondly, to teach us, that in walking uprightly, and calling upon God for his aſſiſtance, we ſhall bee aſſured that he will be with us, and deliver us, howſoever he ſeeme for a time to neglect us.

[*O Lord thou haſt maintained the cauſe of my ſoule*] i. *Verſ. 58* thou Lord haſt defended me whenſoever my life hath beene in queſtion [*thou haſt redeemed my life*] i. thou haſt delivered me from the hands of thoſe that ſought to deſtroy me.

Doctrine. [*thou haſt, &c.*] The Lord defendeth the cauſe of his ſervants, whenſoever any injury is offered them by the ſonnes of men, *Matth. 28. 20. Deut. 28. 7. &c.* The reaſon is, becauſe, firſt, he accounteth the wrongs that they ſuſtaine, to be done unto himſelfe, *Acts 9. 4.* ſeeing they are moleſted for his truth. Secondly, he is the righteous judge of the world, that hath promiſed to relieve the oppreſſed, *Pſal.*

146.7. &c. The use is, to teach us, first, in what fearfull case all persecutors are, seeing they have the Lord against them. Secondly, to be encouraged in welldoing, seeing God is with us, and in our righteous cause will never leave us.

2 *Doctrine.* [*soule, life*] It is the soule of the godly that the wicked doe alwayes hunt after; howsoever they doe not alwayes professie so to doe: for the reason and use hereof, see *verse 5 3. doct. 1.* of this Chapter.

3 *Doctrine.* [*redeemed*] Whatsoever extremities the godly doe endure in this life, yet are they in the end delivered by the hand of the Lord from all their troubles. Examples hereof, are *David, Iob, Israel, &c.* The reason is, because, first, he fighteth for them, that is the strongest. Secondly, the enemies of the righteous must needs bee overthrowne. The use is, to teach us, with patience to beare whatsoever the Lord shall lay upon us, knowing that the issue thereof shall surely be joyfull, *Psalm 125. 5. &c.*

Verse 59 [*O Lord thou hast seene all my wrongs*] i. thou hast looked upon, and considered the manifold wrongs that they have done unto me [*judge thou my cause*] i. take thou my cause O Lord into thine hands, and judge me according to mine uprightnesse (not toward thee but) towards them.

1 *Doctrine.* [*thou hast seene, &c.*] It is a notable encouragement to pray to God for help against our enemies, when our conscience assureth us our cause is righteous. The reason is, because, first, the righteous God will assuredly defend every man in his righteous cause. Secondly, our conscience being cleere, giveth peace to our hearts, strength to our faith, and fervency to our prayers. The use is, to teach us, first, the cause why in bad matters men seeke to any other for helpe, rather then to God, and in good causes rest on God onely, even for that the conscience accuseth in the evill, and excuseth in the good. Secondly, that in all our controversies with men, wee labour to be upright both in matter and manner, so shall we have comfort in the strife.

2 *Doctrine.* [*judge thou, &c.*] The conscience of a good cause maketh us desirous to come to trial before God or men. The reason

reason is, because, first, we looke for such an end as we judge our cause to be. Secondly, we know that all judgements are, or should be equall. The use is, to teach us, first, the cause why many men refuse to come to triall in their controversies; even for that they know it is naught, and will not justifie it selfe. Secondly, never to stand in the defence of any cause, but such as we are willing to be judged in, both by God and all indifferent men.

[*Thou hast seene*] i. thou hast beholden and considered *Vers. 60*
 [all their vengeance] i. all their extreme and spitefull revenges and cruelties [and their thoughts against me] i. all their mischiefs that their hearts conceived to vex me withall.

Doctrine. [*vengeance*] It is a propertie of the wicked to shew all hard and cruell behaviour towards the godly. The reason is, because, first, they are led by the malice of Satan, which ruleth the children of disobedience. Secondly, the course of the godly tendeth to the pulling downe of sinne, which the wicked doe most delight in. The use is, to teach us, first, to take heed of dealing cruelly with any, lest wee shew our selves branded with the marke of the ungodly. Secondly, to looke for all extremities at the hands of the wicked, and to learne to take impatiently, seeing it is the lot of the righteous.

Doctrine. [*thoughts*] The thoughts and imaginations of man are clearly knowne unto the Lord. The reason is, because he made the heart, as well as other parts, and knoweth the depth of the bottome thereof, *Psal. 94. 11. Acts 1. 24.* The use is, first, to reprove their blindness that thinke themselves safe, if men see not their actions; and them that thinke their thoughts to be free. Secondly, to teach us, if we desire to please God indeed, to be as carefull that our thoughts be upright, as that our waies be unreprouable.

[*Thou hast heard their reproch*] i. their spitefull speeches and taunting termes have come unto thine eares [O Lord] i. O thou that governest all things [all their thoughts against me] i. their manifold devices how to doe me harme. *Vers. 61*

1. *Doctrine.* [*reproach*] It is a special property of the wicked, to rail at, and revile the godly: for the reason and use hereof, see *Chap. 3. ver. 16. Doct. 2.*

2. *Doctrine.* [*thoughts*] as in the same word of the last verse.

Ver. 62. [*The lips of those that rise against me*] i. the words of such as set themselves to be mine enemies, [*and their whispering against me continually*] i. their meditations which their heart deviseth, and their tongue uttereth in secret one to another, and that not once, or now and then, but every day without ceasing.

1. *Doctrine.* [*lips &c.*] It is a token of an enemy, and not of a friend, to use to speake against the godly. The reason is, because, first, out of the abundance of the heart the mouth speaketh, *Matth. 12. 34. &c.* Secondly, love rather covereth the faults of bretheren, than blazeth them; *1. Pet. 4. 8.* for he that is with us, saith Christ, can hardly speake evill of us. The use is, first, to reprove them that delight in reporting things to the disgrace of others. Secondly, to teach us, to carefull as wee are to approve our selves lovers of the truth, to be so diligent in stopping our monthes, that they doe not blaze the faults of the professors of the truth.

2. *Doctrine.* [*all the day*] The wicked are never satisfied, but doe still continue their hatred and devices against the godly: for the reason and use hereof, see *verse 14. Doct. 16. of this Chapter.*

Verf. 63. [*Beholding their sitting downe, and their rising up*] i. thou that knowest all things (for that is the meaning of sitting and rising, as *Psal. 139. 2.*) looke upon their doings, and call them to account for the same [*I am their song*] i. they make themselves a merry with my miseries.

1. *Doctrine.* [*sitting &c.*] The Lord seeth, and will call to a streight reckoning, all the thoughts, words, and deeds of the foppes of men. The reason is, because, first, he made all things, and therefore must needs know them. Secondly, hee is the Iudge of the whole world, and therefore he must needs judge righteously, *Gen. 18. 25.* The use is, to teach us, first, with pa-

tience

science, to beare the injuries offered us by the wicked, seeing they shall be called to account for them. Secondly, to walke in feare and trembling, seeing God beholdeth, and will judge all things.

Doctrine. [*their song*] The wicked doe greatly delight themselves in mocking the godly: for the reason and use hereof, see verse 14. *Doff. 8. of this Chapter.*

[*Give them a recompence O Lord*] i. O Lord do thou call them to account, and requite them [*according to the work of their hands*] i. even as they have deserved, and shew no favour unto them: so *Psal. 28. 4. & c. Objection.* How agreeth this with that, pray for them that persecute you? *Answer,* That is understood of the affection that should bee in us to the good of our enemies; and this is understood of them that be maliciously wicked, and hath rather reference to Gods justice and glory, then the persons of the adversaries.

Doctrine. [*Give them & c.*] It is lawfull for the godly (so that it be without affection of revenge, and of a pure zeale to Gods glory) to pray for the confusion and speedy overthrow of the enemies to the truth. The reason is, because, first, they have warrant in the Scriptures so to doe. Secondly, they must pray for the advancement of every branch of Gods glorie, one whereof is the destruction of the wicked. The use is, first, to reprove them that thinke this place and such like to be peculiar examples, in no sort to be imitated. Secondly, to teach us, that Gods glory must be dearer to us, than the good of those that nature bindeth us nearest unto; yea, than the salvation of our owne soules, *Exod. 32. 32. Rom. 9. 3.*

Doctrine. [*according to the works & c.*] We cannot wish a greater evill to light upon our selves, or others, than to be dealt with at Gods hands according to our workes. The reason is, because, by the workes of the Law none can bee justified, *Rom. 3. 20.* seeing no flesh is righteous in his sight, and he that offendeth in one, is guilty of all, *Iames 2. 10. Objection.* How then doth the Scripture say, God will reward every one according to his workes? *Answer.* It is truly said,

for all men shall either receive the reward of their owne workes, which is damnation; or of the perfect obedience of Christ, believing in him, which are theirs by imputation. The use is, first, to confute the Papists, and all others, that say they looke to bee saved by their workes, understanding thereby their owne deeds. Secondly, to teach us to renounce (in respect of looking to be saved by them,) all our owne workes, esteeming them (as they are) as a filthy clout in the sight of God, *Isay* 64. 6. and to relye upon the obedience of Iesus Christ alone. for our salvation, hoping to be justified freely by faith, without the workes of the law, *Roman* 3. 28.

Vers. 65

[*Give them faintnesse of heart*] 2. Doe thou make their heart to be full of weaknesse, so as they shall do us no harm, or give them the covering of the heart; that is, such a mist and dulnesse, as shall deprive them of all strength and courage, [*thy curse unto them*] i. let thine anger shew it selfe everie way against them.

I. *Doctrine*. [*faintnesse*] God giveth strength or weaknesse unto the heart of man, according to that he will have them able to doe, or unfit to performe. The reason is, because hee hath appointed the heart to bee the fountaine, from whence both the willingnesse, and power to performe every action, should flow and proceed. The use is, to teach us, when we should have any good thing done, to pray to God to prepare and stirre up the hearts of those thereunto that are to doe it: and when wee would have evill stayed, to desire the Lord to abate the strength and courage of their hearts, that are inclined unto mischief.

2. *Doctrine*. [*thy curse*] It is the curse of God that scattereth all the practices that the wicked imagine against the godly. The reason is, because nothing can prosper which God setteth himselfe against. The use is, to teach us, first, to bee carefull that all our actions bee taken in hand and continued according to his will; so shall we be assured that Gods blessing and not his curse shall be with us in them. Second-

ly,

ly, that the practises of ungodlinesse must needs have an evill end, seeing they (not being warranted by Gods word) are the deeds that God will curse.

[Persecute in thine anger] i. let thine anger proceed against them without ceasing [and destroy them from under the heavens of the Lord] i. bring them to confusion where-soever they sheld themselves, seeing they are under the heavens where the Lords seat is, and in the compasse and circumference whereof he reigneth, and ruleth all.

Doctrine [thine anger, and destroy] Those against whom the Lord sheweth forth his anger, must needs bee destroyed and come to confusion. The reason is, because, first, hee is the greatest, and must needs prevaile in whatsoever hee taketh in hand. Secondly, hee cannot be angry with any of his creatures, but for their disobedience, which is the just desert of all confusion and desolation. The use is, to teach us, first, that the wicked must needs bee destroyed, seeing they doe still bend themselves, to provoke his anger; & therefore we should take their prevailing against us (which is but for a short time) most patiently. Secondly, so carefull as we are not to have Gods anger persecute us to our destruction, to be so diligent to walke in the feare of his name, and obedience to his lawes.

Doctrine. [from under, &c.] There is no place in the world to keep man from destruction, when Gods anger persecuteth him. The reason is, because his power prevaileth every where. The use is, to teach us, that there is no surety for us, neither in this life, nor in the time to come, but onely in the favour and love of God, which we must labour to attaine unto above all things.

The fourth Chapter.

Vers. 1.



Or i. in what wonderfull manner; and by what strange meanes [*is the gold darkened*] i. that glorious temple, that shined with gold, wherewith it was adorned, is now made most base in appearance [*the most fine gold is changed*] i. that part of the Temple which was most beautifull; being covered with the finest gold, is cleane altered in forme, and seemeth most abject to look unto [*the stones of holinesse*] the stones dedicated to holy uses [*are scattered*] are here & there dispersed [*in the head of every street*] i. in the corners and by-places, as things of no value.

1 *Doctrine.* [*gold darkened*] There is nothing so glorious in this life, but it will be made vile when Gods angry countenance is upon it, for the sinnes of men. The reason is, because, nothing hath excellency in it, but at his appointment and pleasure. The use is, first, to reprove them that thinke they may flourish, though they never meddle with religion, which teacheth the way to attain the favour of God. Secondly, to teach us, so carefull as wee are to enjoy the things of this life in their kind, to our comfort, to bee so diligent to grow in the feare of God, and avoiding of sinne, which displeaseth him.

2 *Doctrine.* [*stones of holinesse are scattered*] When God giveth power into the hands of the wicked over his people, they make havocke of those things that bee most precious. The reason is, because, first, the power of God, which none can resist, is then with them to the same purpose. Secondly, the hatred of the wicked against the godly, reacheth even to all those things that they have any use of. The use is, to teach us, to be humbled, whensoever it falleth out so with us, seeing it cannot be but upon Gods displeasure for our sinnes.

3 *Doctrine.* [*scattered*] Those things that are most precious in the eyes of the godly, are rejected as worth nothing by the

the wicked. The reason is, because, first, they are of a contrary disposition; the one loving goodnesse, and the meanes to attaine unto it; and the other hating whatsoeuer is not evil, or tending thereunto. Secondly, all matters of religion are meere foolishnesse to a naturall man, because they are spiritually discerned, 1 Cor. 2. 14. The use is, to teach us to learne to discern of men whether they be religiously disposed or no, by their love or dislike of the meanes that tend to the right worship and service of God.

[*The noble sonnes of Sion*] i. the great men and renowned *Perf. 2.*
[*which were comparable to the most fine gold*] i. which were every way most worthy to be honoured [*how are they esteemed as earthen pitchers*] i. what a marvellous change are they come unto? being no more regarded then the earthen vessels [*the work of the hands of the Potter*] i. which the potter breaketh as things of none account, and altereth them at his pleasure, *Ieremy* 18. 2. or maketh them good for nothing; *Ieremy* 19. 11.

Doctrine. Generally out of the whole verse. The greatest reputation that man can attaine unto in this life, is an uncertaine estate, and easily taken away, *Psal.* 49. 12. The reason is, because, first, there is no certaintie in any thing under the Sun, *Ecclesiast.* 1. 2. &c. Secondly, God setteth up, and putteth downe at his pleasure, *Dan.* 4. 29. &c. Thirdly, hee that useth his prosperous estate, best, deserveth continually to have it taken from him. The use is, to teach us, not to admire the glorious estate of man that is in honour, seeing it is most fickle, nor to set our hearts upon any thing we enjoy in this world, but to use the things thereof, as if we used them not, 1 Cor. 7. 21.

Doctrine. [*noble*] The Hebrew word signifieth precious, 2. or of especiall estimation; teaching this doctrine, Those whom God hath advanced in authoritie above others, are to be revered and honoured above others. The reason is, because, first, they doe represent the person of God himselfe; for which cause they are called gods, *Psal.* 82. 1. &c. Secondly, they have that power and authority, which should worke

a reve-

a reverent fear and awe of them in the hearts of others. *Rom. 13. 1. &c.* The use is, first, to reprove them that do contemne those that are in authoritie, because of their meane private estate, or faults as they be men; seeing they are to be regarded according to the person they sustaine, and not their owne estate. Secondly, to teach us, for conscience sake to give honour and obedience unto our governours, as unto the Lord himselfe, whose person they doe represent unto us.

- 3 *Dollrine.* [*comparable*] It is a worthy thing in great men to be adorned with good qualities, so farre exceeding others as their calling is above them. The reason is, because, first, they shall be the more able to carrie themselves aright in their place. Secondly, they shall procure the greater reverence unto their place thereby. The use is, to teach those that have it in their power to choose Magistrates, to looke that they make choice of those that are best qualified; according to the counsell of *Isthero, Ex. 18. 21. &c.* Secondly, to teach all those that either look for authoritie, or are in it, to labour to bee adorned with those qualicies that may best fit them, and make them able to discharge the same.

- 4 *Dollrine.* [*how are they, &c.*] It is marveilous in the judgement of flesh and bloud, to see a man of highest estimation, come to be of the basest accompt. The reason is, because we still dream of a greater certaintie to be in the things of this life, then indeed is: so thought the Prophet *David* in his prosperitie. The use is, to teach us, never to put our confidence in the greatest of the sonnes of men; seeing they are often made so unable to helpe us, as they cannot helpe themselves.

- 5 *Dollrine.* [*earthen pitchers*] When God giveth his people into the hand of the destroyers, the precious and the vile are all of one reckoning with them. The reason is, because, first, God setteth them on work, who regardeth not the outward appearance of men, *1 Sam. 16. 7 &c.* Secondly, they seeke to satisfie their revenging minde, especially upon the greatest. The use is, to teach us, never to promise our selves freedome from Gods rods, for any outward priviledge: but onely for the

the mercy of God in Christ Iesus, which we must especially labour to have our affiance in.

[*Even the Seales*] i. The very Sea-dogges : for albeit the hebrew word doe signifie generally all monsters, whether on land or water ; yet here it must needs be understood of this kind of beast, seeing no kind of earthly creature that creepeth hath any paps [*give the brest, they give their yong ones sucke*] i. they have a willingnesse, and a place convenient to feed their young [*the daughter of my people is like the owle in the desert*] i. but the mothers are so deprived of place to feed their infants, and the children so persecuted of all hands, that the whole people is howted at, as the owle is among the other birds in the wildernesse [*for the cruell*] i. by reason of the bloody enemy that persecuteth them.

Docrine. generally out of the whole verse. Gods people are now and then deprived of those outward meanes of their comfort, which none other of his creatures doe want. The reason is, because, first, the Lord doth thereby declare his detestation of sinne, that punisheth it so severely in his owne deare children. Secondly, they may more clearely see that they are unworthy the least of his blessings, and so may the more thoroughly be humbled. The use is, not to think the outward miseries that may befall us, signes of Gods casting us off ; but meanes that he seeth meete to draw us nearer unto him, and therefore to profit by them.

Docrine. [*like the owle*] The godly are often made a gazing stock, and a wonderment unto men, as the owle is to the other birds, 1. Cor. 4. 9. The reason is, because, the course of godlinesse is most strange and foolish in their eyes. The use is, to teach us, not to forsake any duty of godlinesse for the wonderment of men, lest wee prove our selves to bee of the number of those that refuse the crosse of Christ, and so are not worthy of him, *Matth. 10. 38.*

Docrine. [*the desert*] As all birds, though hating one another, doe wonder at the owle ; so all the wicked, being enemies amongst themselves, doe set their severall powers a-

gainst the godly : for the reason and use hereof, see Chap. 2. verse 16. Doct. 1.

- 4 *Doctrin.* [*by the cruell*] It is the crueltie of the wicked that causeth the godly to fall into many grievous distresses. The reason is, because, first, they are the rods and instruments of Gods anger. Secondly, they beare an unappeasable hatred against the godly. Thirdly, they are of greatest power and strength in this life, seeing they are directed by the God of this world. The use is, to teach us, so to see, and confesse Gods hand to be the chiefe in all our troubles, as wee looke diligently into the cruelty of the instruments, that wee may learne to take heed of them.

vers. 4. [*The tongue of the suckling cleaveth to the roose of his mouth by thirst*] i. The young infants are so dry, wanting sucke, that there is no moysture in their mouths, but thirst causeth the roose of their mouth, and their tongue to cleave together [*the little ones aske bread &c.*] i. they being hungry, doe call for food [*none divideth it unto them*] i. The famine is so great, that there is none that can undertake to give to each one that is meete for it.

- 1 *Doctrin.* [*suckling*] When God meaneth to punish his people thoroughly for their sinnes, they shall see a braunch of his rod reach unto al that belong unto them, yea to the very infants, the fruits of their body. The reason is, because, the disobedience, which causeth that punishment, doth often shew it selfe in the abuse thereof. The use is, to teach us, so carefull as we are to see our children prosper and doe well, to be so diligent to take heed that we doe no way set our affections upon them, nor any other way make wantons of them; but in all things to acknowledge them Gods good blessings bestowed upon us, which we must imploy to his glory.

- 2 *Doctrin.* [*cleaveth, &c.*] There is sufficient cause & matter in all the infants of Gods people, why hee should in his justice destroy them : for the reason and use heereof, see Chap. 2. verse 20. Doct. 5.

- 3 *Doctrin.* [*none divideth*] God often leaveth his people destitute

destitute of all meanes to helpe them : for the reason and use hereof, see Chap. I. ver. 1. Doct. 5. and vers. 2. Doct. 5.

Doctrine. [*aske bread, none, &c.*] Gods people may come to this case in this life, to begge necessary food, and yet have none to give it them, *Luk. 16. 21. and 15, 16, 17.* The reason is, because, neither life, health, nor any thing that belongeth thereunto are the markes of Gods favour, seeing he bestoweth them upon the just, and the unjust. The use is, to teach us, first, not to promise our selves any worldly blessings ever the more, because we feare the Lord. Secondly, not to account poverty, in it selfe, a note of unhappinesse, seeing they whom God hath loved most dearely, have fallen into it.

[*They that did feed delicately*] i. such as have beene most dainty toothed, and fared deliciously [*are desolated*] i. are left destitute of friends, and succour [*in the streets*] i. in the publike view, where all might see them [*they that were nourished in scarlet*] i. those that were used to bee wrapped in the finest garments, and cloathed in the most costly attire [*doe embrace the dunghils*] i. are glad to stretch their bodies upon the filthiest places, to seeke rest and ease.

Doctrine. generally out of the whole verse. It is often the lot of Gods people, to spend the former part of their life in much worldly pleasure, and the latter in great misery. The reason is, because, first, many have their share in the world, till they be called to the knowledge of Christ, which is often at the ninth or last houre. Secondly, God seeth it meete to let many of his children have experience of good and evil, *Eccles. 2. 1. &c.* Thirdly, it is the nature of our corruptions to lead us to abuse prosperity, which God will punish in his children in this life. The use is, to teach us to take heede that we abuse not the one, nor despaire in the other ; but in all things to seeke to glorifie the Lord ; so did *Iob. 1. 21, 22.*

Doctrine. [*feede delicately, are desolated*] Many are most delicately brought up, that afterward come to great want and extremity. The reason is, because, first, their parents make fondlings of them, and do not use them to any lawfull travaile in their youth, and so they prove unfit for any in their

their age. Secondly, God will punish both the folly of the parents, and the vanity of the children, for the example of others. Thirdly, disordered education increaseth the number and height of sinne, which must needs pull in the punishments for sinne after it. The use is, first, to reprove that fond and irreligious affection in parents, that are so dainty of their children, as they may neither be broken from their owne desires, nor let to do any thing more than pleaseth themselves. Secondly, to teach us, of what wealth soever we be, to bring up our children unto hardnesse, and in some good calling; not knowing what may befall them when we are gone.

3. *Doctrine.* [*feed, &c.*] In a generall calamity, they are most subject to ruine, that in time of prosperity are freest from it by their abundance of worldly things. The reason is, because, first, they are likeliest to have committed the greatest sinnes in the abuse of Gods blessings. Secondly, they have least exercised themselves in the wayes to escape danger; perswading themselves to escape if any doe. Thirdly, the riches of the wealthiest are the things that spoylers see their eyes most upon: for which they will be most extreame with the owners thereof. The use is, to teach us, never to promise our selves freedome for any worldly priviledge; but truly to feare and worship the Lord, which is the onely shield in all dangers, and stay in all distresses.

vers. 6. [*And the punishment of the daughter of my people*] i. the plagues which for their sinne are laid upon my brethren and countrymen: for the word here translated punishment, properly signifieth sinne, but it is also used for the punishment, which sinne deserveth, and so is the next word often: as namely, *Chap. 3. 39.* [*is greater*] i. every way more heavy [*then the punishment of Sodom*] i. then that which God did lay upon the filthy city of Sodom, *Gen. 19.* [*which being overthrowne, as in a moment the armies remained not in her*] i. for it was quickly begun to be punished, and quickly destroyed; so as there was no cause for any power to continue the further vexing of it.

Doctrine generally out of the whole verse. The godly do usually.

naturally sustaine more grievous punishments in this life, then any other people whatsoever : for the reason and use hereof, see Chap. 1. verse 12. Doct. 5.

Doctrin. [punishment] Man never sustaineth any punishment in this life, but such as he justly deserveth by his owne finnes. The reason is, because, first, sinne is the cause of all punishments. Secondly, the righteous judge of the world cannot but doe all things righteously, *Gen.* 18. 29. The use is, first, to reprove them that impute the cause of one mans plagues to another mans offences, *Ezek.* 18. 20. &c. Secondly, to teach us, in all those afflictions that are upon us, to acknowledge our owne finnes to deserve the same, and to learne thereby to amend them.

Doctrin. [which being, &c.] That is the greatest punishment which men can suffer in this life, which is of longest continuance, though it bee not the severest in it selfe. The reason is, because, first, a short punishment, though heavier, doth not kill the heart so much as that which is of longer continuance, though lighter. Secondly, Sathan can worke many things in time, which of the sudden he cannot. Thirdly, the consideration of the length of time, giveth matter of strong temptations to despaire or revolt from the truth. The use is, first, to know the malice and skill of those enemies to be great, that vex Gods people with easier and lingering torments. Secondly, to teach us, when we fall into such a kinde of affliction, to pray earnestly, and watch carefully over our selves : for it is harder to stand constant in such times then in the dayes of hottest persecutions.

[*Her Nazarites*] i. those of her people that had separated themselves to a more strict and pure course of serving God then the rest, *Num.* 6. &c. [*were purer then the snow*] i. of a cleere complexion without mixture [*they were whiter then milke*] i. they were faire, and without spots [*they were redder in body then the Carbuncle*] i. they were so pure and white, as yet a most comely ruddinesse appeared in them [*their polishing was as the Saphire*] i. The whole constitution and disposition of their bodies, was most decent, and amiable

Vers. 7.

able to behold : for all these severall allegories are hyperbolicall comparisons, expressing the good blessing of God that appeared in their bodies, as did in the face of the three children, *Dan. 1. 15.* notwithstanding their abstinence and spare diet, when Gods favour shewed it selfe among his people, whereof they were the most strict.

1 *Doctrine.* Generally out of the whole verse. When a mans waies please the Lord, very meane things do maintaine him in this life, in as good case, as can be desired. The reason is, because, it is not the quantity, nor quality of any thing in this world, that sustaineth mans life; but the blessing of God upon that we enjoy; which is especially upon those that rightly feare him. The use is, to teach us, not to repose our affiance in the multitude of riches, nor to thinke our strength to stand in the large measure of food (though these be Gods good blessings to be received with thanksgiving) but onely in the grace and blessing of the Almighty; that giveth profite unto man by these things; or denyeth it at his pleasure.

2 *Doctrine.* [purer then] It is lawfull to expresse the extremity of any thing with hyperbolicall speeches, *Iohn 21. 25.* The reason is, because, first, the holy Ghost useth so to doe. Secondly, our dulnesse is not else sufficiently affected, or our knowledge informed aright. The use is, to teach us, first, that it is necessary for every teacher to excell in this kinde of perswasion. Secondly, to understand those things in the Scriptures that seeme to import things beyond sence, to be used by the holy Ghost to affect us the more thoroughly; & therefore to acknowledge our owne dulnesse, that needeth such meanes to litte us up.

3 *Doctrine.* [their polishing] When God manifesteth his favour to his people, there appeareth a speciall grace, even in all their gesture, words, and deeds. The reason is, because first, he guideth them by wisdom and understanding to all convenient courses. Secondly, he will have his foes, now and then, admire his people, to leave them the more without excuse. The use is, to teach us, whensoever any good thing is done by us, or appeareth to others to be in us, to acknow-
ledge

ledge the special grace and hand of God upon us, and to glorifie him the more therein.

[Their visage is more darkned than blacknes] i. their countenance is now as blacke as may be *[they are not knowne in the streets]* i. they are so changed, that in the open streetes if you meete them, you cannot know them to bee the men they were before *[their sin cleaveth to their bones]* i. all the fatnesse and flesh of their bodies is gone *[it is withered]* i. all moylture is gone out of it, and it is dried up *[it is like to wood]* i. it is become as hard as if it were a piece of wood.

Doctrine. Generally out of the whole verse. The greater that Gods blessings are unto a people, the heavier is his punishing hand upon them, when they fall away from him, *Matth. 11. 23.* The reason is, because first, to whom much is given, of him must much be required; Secondly, he is judged accordingly. The use is, to teach us, the more that wee enjoy of Gods blessings, to bee the more carefull to serve him aright therewithall, lest we receive the greater condemnation:

[They that be slaine with the sword, are better than they that are killed with hunger] i. they that die with the sword, do suffer lesse paine in dying than they that dye with hunger *[for these fade away]* i. they feelee their torments a long time dying by little and little *[being stricken thorough]* i. wounded at the heart *[for the fruits of the earth]* i. for want of such food as the earth ordinarily doth yeeld unto the sonnes men.

Doctrine. *[are better, &c.]* hee dyeth the most painefull death, whose deadly wounds do longest (though not so violently) pinch him: for the reasons, and use hereof, see *verse 6. Doct. 3.* of this chapter.

Doctrine. *[stricken thorough]* Hunger pierceth the heart of a man with as sensible paine, as doth a sharpe sword. The reason is, because, it doth directly fight against the life of man. The use is, to teach us, first, whensoever God pincheth us therewithall, to acknowledge that hee threatneth the taking of our lives from us. Secondly, to confesse Gods great mercy

mercy to us, when he giveth us plenty of food, and to praise him for it.

- 3 *Doctrine.* [*fruits of the earth*] Man can have no increase of the earth, nor benefit by it, without the Lord see it meete, and give a blessing thereunto. The reason is, because the earth is the Lords, and the fulnesse thereof, *Psal. 24. 1.* who maketh it barren or fruitfull at his pleasure. The use is, first, to reprove them that thinke their owne industry sufficient to make them rich, and procure them food, not considering that without the Lords assistance all our early rising is in vaine, *Psal. 127. 2. &c.* Secondly, to teach us, still to use all good meanes, and yet therein to beg of Gods hand, our dayly bread.

Vers. 10 [*The hands of the pittifull women*] i. The hands of those women which were naturally full of tender compassion, [*have boyled their owne children*] i. have beene employed in dressing and feeding the fruite of their owne bodies [*they were meate unto them*] i. those same children were the food that those compassionate mothers did eate [*in the destruction of the daughter of my people*] i. in that time when *Ierusalem* was destroyed.

- 1 *Doctrine.* Generally out of the whole verse, The good nature that is in mankinde, is not able to direct the same unto any good course, if the Lord doe give it over unto it selfe. The reason is, because, first, nature is so corrupt, that it can doe no good thing of it selfe. Secondly, God is the onely doer of all good things, and he alone enableth what instruments he will to performe the same, *2. Cor. 35.* The use is, first, to reprove them that thinke GOD can bee served in acceptable manner by our meere naturall things as they use to speake. Secondly, to teach us not to rest upon any thing that is in our selves, be it never so glorious, but to seeke to God alone for grace, to doe whatsoever we desire should be accepted in his sight.

- 2 *Doctrine.* [*they were meate*] There is nothing so deare unto man, but (if God stay him not) hee will destroy it, for the preservation of his life. Thus did Sathan know and alledge,

ledge, *Iob. 34.* The reason is, because, naturally life is the dearest unto us, to the preservation and good thereof all things are used by mankind. The use is, first, to reprove them, as being farre from the course of nature, that for some grieffe conceived to goe about to kill themselves, and so to take away that life, which in nature should bee deare unto them. Secondly, to teach us, so to make all things serve for the maintenance of this life, as that wee still crave the direction of the Lord therein, else shall we make an Idoll of life, and commit many sinnes to preserve it.

[*The Lord hath accomplished his indignation*] i. he hath left nothing undone that might adde unto the declaration of his anger: for the hebrew word signifieth to make perfect, so as nothing be wanting, [*he hath poured out the fiercenesse of his anger*] i. he hath abundantly declared the extremity of his displeasure [*he hath kindled a fire in Sion, which hath devoured the foundations thereof*] i. he hath sent a consuming flame into Ierusalem, which doth not onely burne the tops of houses, but even utterly wasteth the foundations, leaving no markes of it, nor any hope of restoring it.

Doctrine. Generally out of the whole verse. Wherein the expressing of the same thing by so many kinds of severall speeches, teacheth us this doctrine. Though Gods punishing hand be heavy upon us, yet are we hardly brought to a thorough acknowledgment of our sinnes that deserve the same. The reason is, because, first, wee are most blind to discern our owne corruptions. Secondly, we are naturally addicted to blame others rather than our selves, *Gen. 3. 12. &c.* The use is, to teach us, whensoever we are in any affliction, to labour our owne hearts to confesse the cause thereof to be our owne sinnes, and to learne to amend them.

Doctrine. [*accomplished*] The Church of God endureth 2 more trouble in this life, then any other people: for the reason and use hereof, see [*Chapt. 1. verse 12. Dolt. 5.*]

Doctrine. [*accomplished &c. fiercenesse &c.*] When Gods 3 punishing hand is upon us, wee thinke our selves to suffer so great paine as God can lay upon any. The reason is, because,

first, we measure Gods infinite displeasure by our owne feeling and capacity. Secondly, wee are so intentive upon that we feele, as we regard not with due consideration any other torment. The use is, first, to let us see our naturall corruption, that teacheth us to judge of all things by our present feeling. Secondly, to teach us, if we will with patience beare our present trouble, to consider duely of that which we might yet suffer above this, if God should deale with us after our owne deservings.

4. *Doctrine. [foundations]* God often bringeth his Church into such outward misery, as it seemeth to be in a desperate estate, not possibly able to be recovered: Examples heereof are, the *Israellites* at the red Sea; and in the booke of *Judges* often, &c. The reason is, because, first, he would not have his people to rest upon any worldly or outward strength. Secondly, that he might more cleerely be seene to be the deliverer of his servants. The use is, first, to reprove them, as not being rooted in the trueth, who fall away in the time of trouble. Secondly, to teach us never to despaire whatsoever calamity we fall into, seeing G O D bringeth his people as low, as may be, and yet restoreth them againe.

Vers. 12 [The Kings of the earth, and all the inhabitants of the habitable world would not have beleaved] i. no naturall man, whether King or other would ever have beleaved if it had beene told him aforehand [that the adversary and enemy] i. that those that were against the Jewes, and hated them, [should have entred into the gates of Ierusalem] i. could ever have beene able to have prevailed against that famous city, which was not onely in it selfe so strong, but also had beene so wonderfully protected from above, that all the world admired it.

1. *Doctrine. [could not]* God doth now and then so humble his people, as their very adversaries could not imagine it should ever have beene so. The reason is, because, first, they judge onely according to naturall reason. Secondly, he will shew his wonderfull power in all things, especially in the guiding of his Church. The use is, to teach us, not to regard the

the judgement of naturall men, but to looke unto the Lord, and to magnifie his wisdom in his wonderfull wayes.

Doctrine. [should have entered] There is no place so strong, but the enemy thereof shall prevaile against it, when God seeth it meet. The reason is, because, first, one people cannot fortifie themselves so strongly, but they may be assailed by others as strong as they. Secondly, they are alwayes strongest whom the Lord doth assist. The use is, to teach us, never to thinke our selves safe, be our walles so strong as may be, except the Lord be with us; and therefore to seeke especially to be protected under his wings; so shall no adversaries prevaile against us.

[For the finnes of her Prophets, and iniquities of her Priests.] i. The cause that moved the Lord to deale thus with Ierusalem was, the height of sinne in the whole people, yea, even in the teachers, that should have guided them to all good things: for he doth not exempt the other people, but convinceth the sins of all, by the instance of the Prophets and Priests [that have shed the blood of the just, in the midst of her] i. that have growne to such an height of sin, as to shed the blood of such as walking more uprightly than they did, reproved their disobedience.

Doctrine. Genetally out of the whole verse. When the teachers of the people are wicked, it is a signe that the generall number of the whole people is growne farre from the right way. The reason is, because, first, very shame keepeth teachers from many finnes, untill they be growne into custome among the people. Secondly, such teachers are usually sent of God among a people, as a speciall punishment for their grievous finnes against the Lord: see Chap. 2. verse 14. Doct. 2. The use is, to teach us, to mourne exceedingly for the estate of that people which hath such teachers, and for our selves if it fall to our lot.

Doctrine. [Prophets, Priests, &c.] These were of that calling and Church, to whom God gave greatest knowledge, and yet provinge leaders to all evil: teaching us this doctrine. The promise of Gods presence, was never yet tyed to

any Church or order of Ministry, further then as they walked in his obedience. The reason is, because first, it was none otherwise tyed unto *Ierusalem*. Secondly, els should God be bound to retaine often a denne of thieves in his favour. The use is, first, to reprove the dotage of the Papiſts, that imagine grace to be tyed to *Rome*, and the ſucceſſors of *Peter* there, (who yet ſhall never prove that ever he was there) though they can neither convince; by the likelihood of doctrine, that *Peter* taught, nor liſe that *Peter* led; but are evidently moſt contrary to him in both. Secondly, to teach us, not to reſt upon the bare title of the Church, or miniftery of the Goſpell: for even the builders thereof may prove the captaines to the greateſt miſchiefe. *Paſ. 12. 22.*

3 *Doctrins.* [*inquiry of &c.*] Foule ſpots and groſſe finnes may be in the face and principall members of a true viſible Church: for the reaſon, and uſe hereof, ſee *Chap. 1. verſe 9. Doct. 2.*

4 *Doctrins.* [*ſhed the bloud*] When the corruptions of a Church doe grow ſo farre, that the maintainers thereof proceed to ſhed the bloud of them that wiſh and the ſame, there can nothing be looked for, but deſolation and ruine. The reaſon is, becauſe, firſt, that is the higheſt of finne which God uſeth alwaies to puniſh. Secondly, God did ſtill deale ſo with the *Iſraelites* who were a patterne of the viſible Church for ever. The uſe is, to teach us, firſt, that it is a heinous finne to goe about the ſhedding of the bloud of brethren. Secondly, that that Church is in a dangerous caſe, whoſe governours perſecute thoſe that reprove and ſtand againſt their corruptions.

Verſ. 14

[*They have wandered as blind men in the ſtreets*] i. They have wandered up and downe as though they ſaw nothing, [*they were polluted in blood*] and they regarded not the uncleannesse which they ſhould have ſhunned [*because they could not* but touch their garments] i. the pollution was ſo general that they could not avoid it. The ſenſe in ſhort is, that the *Jewes* were ſo blind in knowledge, that every example of ſinne lead them to evill: which for want of grace they could

could not reſtraine from.

Doctrin. [*wandred blind*] Theſe that are not rightly inſtructed in the true knowledge of God, are ~~in blind~~ ^{blind} as matters of Religion, as the blind man in ſeeing what is before him in the way. The reaſon is, becauſe, firſt, the natural man perceiveth not the things of the Spirit of God; ſuch a religion is, 1 *Cor.* 2. 14. &c. Secondly, they do erre that know not the Scriptures, *Math.* 24. 29. The uſe is, to teach us, firſt that we are naturally farre (be we never ſo witty) from religion, ſeeing we are blind therein. Secondly, ſo careful as we are to diſcerne of the right way to heaven, to bee ſo diligent to grow in the knowledge of the word of God.

Doctrin. In that this followeth upon the wickedneſſe of 2 the Prophets and Prieſts, wee learne this Doctrin. An unconſcionable Miniſtery begetteth ignorance, and all ungodlineſſe in the people. The reaſon is, becauſe, firſt, ſuch are uſually ſent in Gods judgment to leade them to beleieve lies 2 *Theſ.* 2. 10. &c. Secondly, the people are naturally inclined eaſily to follow that teacher which leadeth unto evil. The uſe is, firſt, to reprove them that thinke an ignorant, or a prophane Miniſtery any way tollerable in Gods Church. Secondly, to teach us to pray unto God, and uſe all good meanes that we may have ſuch a Miniſtery, as may both teach us the wayes of godlineſſe, and goe before us in the praſtiſe of the ſame.

Doctrin. [*were polluted*] In that this followeth upon their 3 blind ignorance, wee learne this doctrin. The ignorance of the true knowledge of God, is the ready way to all iniquity. The reaſon is, becauſe, firſt, wee cannot know what is ſinne, but by the knowledge of the Law of God. *Rom.* 7. 7. Secondly, where there is no knowledge, there is no conſcience of ſinne; for conſcience is nothing elſe, but the underſtanding of Gods will; whereunto the heart doth conſent. The uſe is, firſt, to reprove the Papists that make ignorance the mother of devotion; and carnall people that make no care to attaine to the knowledge of God. Secondly, to teach us, ſo careful as wee are to approve our ſelves truly to feare

the Lord, to be so diligent not only in using all good means our selves to grow in the knowledge of Gods will, but also to draw others unto the same.

4 *Doctrin* [could not &c.] They that are ignorant of Gods word, and live among an ungodly people, cannot but be defiled with their sinnes. The reason is, because, first, the godly that have the greatest knowledge and most grace, can hardly avoid the infection of evil example. Secondly, we are naturally proane to follow the ill presidence one of another. The use is, to teach us, first, the cause why people generally be so prophane, even because they easily learne evil one of another. Secondly, to avoide to the uttermost of our power the familiarity with the ungodly; seeing hee that treadeth upon coales must needs be burned. *Prov. 6.28.*

Ver. 15. [Depart ye (every one that is) polluted] i. get you gone you wicked and sinful people [do they cry unto them] i. the enemies in a mockery do say thus aloud unto them [depart ye, depart ye] i. be gone in all the haste [touch not] i. meddle not with any thing of ours [for they did flee & wandered] i. they made haste and knew not which way to goe [they said among the heathen] i. they usually having no ground for it, spake thus to the people, when they came [they shal not adde to remaine as strangers] i. The Jewes shall abide no longer amongst the Nations.

Doctrin. [polluted] The professors of the truth, when God giveth them over unto themselves, doe become to odiously sinfull, as their enemies shall crye out of them for it. The reason is, because, first, they have no power to refrain from evil but only from the Lord. Secondly, God giveth the wicked to see and exclaime against the sinnes of professors, though they be blind in their owne. The use is, to teach us, carefully to walke according to our profession, least wee become odious both to God and men.

2 *Doctrin.* [wandered] When wee regard not to walke in the truth, God wil give us over so do we know not what and wander we cannot tell whither. The reason is, because, first, it is a branch of his judgement threatened to fall upon men

men in that case. *Rom. 1. 28. &c.* Secondly, he will let them see in their owne experience, what a miserable way they walk in, that have not him for their guide. The use is, to teach us, not only to labour to increase in the knowledge of Gods wil, but also in a sincere practise of the same, seeing he only shall enter into the Kingdome of Heaven, that doth the will of the father which is in heaven. *Mat. 7. 21.*

Doctrine. [shall not adde, &c.] We are easily brought to flatter our selves, and to promise our selves much felicitie. The reason is, because; first, wee doe not rightly weigh the waight of Gods anger; and the desert of our sinnes. Secondly, our affections labour to bee perswaded of that they desire to enjoy. The use is, to teach us, first, to reprove such vanity both in our selves and others. Secondly, to looke rather for more and more heavy things: so shal our present miseries be patiently borne, and greater, if they come, launc us the lesse.

Doctrine. [they said] It is a great fault for him that professeth to make conscience of his word, to report that which he hath no ground for. The reason is, because; first it is a marke of a busie body, to imploy himselfe where there is no neede. Secondly, it argueth the heart to be most light and vaine, that setteth the tongue on worke with such uncertain things. Thirdly, it is cause that many untrue things be reported, and consequently of many sinnes. The use is, to teach us, as in all things to be slow in speaking, so especially in uncertain reports, least we make our selves, and so our profession for our sakes, subject to the mocke and reproach of men.

[The angry countenance of the Lord hath frustrated them] *Ver. 16.* i. and yet the Lord hath made havocke of them and dispersed them into all nations [and wil not adde to regard them] i. hee will have no more respect unto them, as hee had in former times [they have not accepted the face of the priest] i. their enemies have not regarded the teachers of the Law among them [they have not shewed favor unto the ancient] i. they had no respect to pitty the old people, that for their

age should have bene revered. The meaning is, the Jewes have little reason to flatter themselves, seeing they are so greatly dispersed, and their foes be so cruell unto them, as that they neither forbear age nor sexe.

1 *Doctrine.* Generally out of the whole verse; being a reason to shew their vanity expressed in the former. Man often flattereth himselfe, and is secure when hee hath no reason thereunto, but cleane contrary. The reason is, because, first, the corruption of our nature is prone thereunto. Secondly, GOD often giveth us over into that disposition, as a iust recompence and punishment of some former sinne. The use is, to teach us, diligently to looke unto our selves, and the manner of Gods dealing with us, that wee may learne to walke warily, and not carelessly as many doe.

2 *Doctrine.* [*scattered them*] It is an argument of Gods anger against his people for their sinnes, when hee scattereth them so, as they cannot assemble to praise and worship him as in former time. The reason is, because, first, the contrary is called his presence, and his face, in the Scriptures, *Psalm 42.* 3. &c. Secondly, it is the meanes to draw us to all evill, as the contrary is to all good things. The use is, first, to reprove them as most senselesse of their owne estate, who being in this case make no reckoning of it. Secondly, to teach us, when it falleth out to be our lot, not onely to acknowledge our sinnes to have caused it, and therefore to learne amendment thereby, but also to thirst after the recoverie of the exercises of religion againe, with the greatest longing that may be, *Psalm 42.* 1. &c. *84.* 2. &c.

3 *Doctrine.* [*not accepted*] It is a signe that Gods anger is hot against his people, when the adversaries have no pitty upon any sort of them. The reason is, because, according to the measure of his anger, is the furie of his foes. The use is, to teach us, to bee humbled when wee see our adversaries strong and malicious, seeing it argueth Gods anger to bee exceedingly provoked against us for our sinnes.

Verf. 17

[Yet we, our eyes are consumed for our vaine ayde] is not withstanding all these miseries, we doe exceedingly gaze af-

ter

ter such helpe as is, never able to succour us [in our looking we looked to a nation that could not save us]. we thoroughly let our eyes upon a people that had no power to deliver us, meaning the Egyptians.

Doftrine. Generally out of the whole verſe. It is a grievous ſinne (when we are ſmitten with Gods hand for our finnes) to ſeek after mans helpe, and not eſpecially unto the Lord. The reaſon is, becauſe, firſt, it ſpoyleth God of his right (in ſaving the oppreſſed) as much as is in them. Secondly, it argueth an exceeding meature of infidelity that is not driven away by ſuch ſharpe corrections. Thirdly, it ſtandeth againſt Gods purpoſe, who in ſmitting ſeeketh to have us looke to him for helpe. The uſe is, to teach us, in all our afflictions to ſeek unto the Lord that ſmiteth, and not to reſt upon the instruments, who can doe nothing but according to his appointment.

Doftrine. [vaine helpe] it is a vaine thing for a man in his diſtreſſe, to ſeek unto worldly helpe, except he principally ſeek unto the Lord. The reaſon is, becauſe, man can doe us no further good, then God enableth him unto, which ſhall be nothing (to our comfort) if by ſeeking to them we neglect him. The uſe is, firſt, to reprove the vanity of man that thinketh himſelfe ſafe, if great and ſtrong outward meanes be for him, and ſo goeth no further. Secondly, to teach us, whenſoever we look to have theſe worldly meanes bleſſed unto us, to ſeek unto the Lord for his aide, in whoſe favour they ſhall doe us good, elſe not.

Doftrine. [are conſumed] Man is farre more attentive and diligent in an unlawfull courſe, then in that way which is good. The reaſon is, becauſe, his whole naturall force aſſiſteth him in that which is evil, but is againſt him in that which is good. Hence it is that falſe Prophets, and Idolaters have ſhewed more vehemency in their falſhood, then Gods ſervants in the truth. The uſe is, to teach us, to be provoked to all forwardneſſe in well-doing, by the vehemency that we ſee in them that walke in evil waies.

[They haue our ſteps, that we cannot goe in our ſtreets]. Verſ. 18

we are so farre from having the freedome of our Countrey, that being besieged, wee dare not goe in the streets of the city, such is the diligence of the enemy to doe us harme [*our end approacheth*] These extremities are an apparant signe that we shall utterly be consumed [*our daies are fulfilled, for our end is come*] i. wee have continued our time appointed, for now we are overthrowne for ever.

1 *Doctrine.* [*they hunt*] The adversaries of the Truth are most diligent and skilfull in seeking the harme of Gods Church. The reason is, because, first, Sathan their school-master is of great malice and experience. Secondly, they themselves do set their mindes wholly thereunto. The use is, to teach us, first, never to be secure, seeing the adversary still seeketh our harme. Secondly, to beware of him even then when he pretendeth greatest friendship unto us.

2 *Doctrine.* [*our end, &c.*] When God giveth the adversaries power every way to vex us, it is a signe that desolation is at hand. The reason is, because, Gods favour or anger is discerned by the overthrow or strengthening of our enemies. The use is, to teach us, whensoever wee fall into the enemies hands that deale cruelly with us, to assure our selves that either wee must by unfained repentance prevent it, or our utter desolation approacheth.

Vers. 19 [*Our persecutors are lighter than the Eagles of the heavens*] i. those that pursue us, are swifter than the Eagles that fly in the aire [*they pursued us upon the mountaines*] i. they followed and overtook us in the mountaine: [*and laid wait for us in the desarts*] i. they did secretly lay ambushes in the wilderness. The meaning is, that whether they fled to the mountaines, or hid themselves in the woods, the enemies had still means to overtake them, and to finde them out.

4 *Doctrine.* [*fighter*] When GOD setteth the wicked on worke to afflict his servants, they doe it with great dexterity and readinesse. The reason is, because first, hee that is the author of all power and skill, assisteth them. Secondly, they have power given them to doe that which naturally they do thrust after. The use is, to teach us, when it falleth out so
with

with us, to looke unto God who giveth them ability to vex us, and not unto them, who can doe nothing without him.

Doctrine. [*they pursued us, &c.*] When the hand of God is against us, it is in vaine for us to seeke unto, or rest upon any outward helps or means of refuge. The reason is, because first, all places and meanes are within his reach. Secondly, all second causes serve to performe his pleasure. The use is, to teach us, to seeke first to have his favour and assistance, so shall the outward meanes be profitable unto us.

[*The breath of our nostrils*] i. the meanes under which *Vers. 20* we breathed, & lived [*the annoynted of the Lord*] i. the King appointed of God to be a figure of the Messiah: for so were all the Kings of the Iewes, especially the posterity of *David*, *Psal. 84. 10. and 1 Sam. 2. 10.* [*is taken in their pits*] i. is apprehended in the grins of the adversaries, *Ierem. 52. 8. 9.* [*of whom we said*] i. by whom we promised our selves thus much good [*in his shadow*] i. being refreshed with his ayre, as with a shadow in the heate of our extremities [*as we shall live among the Gentiles*] i. we shall not utterly be destroyed, though we be scattered into divers Nations.

Doctrine. [*the breath, &c.*] The office of the King, and so of every Magistrate is, to protect and preserve the people in safety and peace, even as the breath that wee draw in at our nostrils, giveth life and health unto the body. The reason is, because, first, God hath given them power for the good, and not the harme of the subjects. Secondly, they are Gods Lieutenants, who is the preservation and safety of all his creatures; in which respect they are called Gods, *Psa. 82. 1. &c.* Thirdly, els are the people subject to fall into all evils, *Indg. 17. 6. Prov. 29. 12.* The use is, to teach all Kings and Magistrates to know, that God hath not given them their authority to tyrannize, or wrong the people; neither to maintaine them in idlenesse and vanity; but to doe justice to all, protecting every one from wrong. Also shall their account bee heave. Secondly, to teach us that be subjects, not onely to be obedient for conscience sake, unto all the lawfull ordinances of Princes, seeing they are appointed of God over

us for our good; but also to pray for them, that under them we may live a quiet and peaceable life, in all godliness and honesty, 1. *Tim.* 2: 2.

2. *Doltrine.* [*taken &c.*] Kings and Princes when they sin against the Lord, are subject to his punishing hand, as well as meaner people. The reason is, because, first, God is no acceptor of persons. Secondly, they have no more priviledge promised them then others; but destruction is threatned to them being disobedient with others, 1. *Sam.* 12: 25. The use is, first, to reprove them that, to flatter Princes, do perswade them that they are persons exempted from punishments; & therefore doe deny those meanes which God hath appointed for the good of all his servants in generall, to belong unto them. Which kind of people giving liberty unto Princes to doe what they list, are the greatest enemies that Princes can have. Secondly, to teach Princes to looke for Gods hand against them, whensoever they walke in evill wayes: for so was it with all the posteritie of *David*, that followed not the lawes of the Lord, but did evill in his sight.

3. *Doltrine.* [*of whom we said*] It is the nature of man to promise himselfe all assurance, when the outward meanes seeme strong for him. The reason is, because, first, carnall reason doth regard nothing but the outward meanes. Secondly, *Sathan* laboureth to make us secure thereupon, and not to looke any further. The use is, to teach us, never to thinke any outward meanes so sure, but GOD can (and in his displeasure will) defeat them: and therefore to seeke principally to him.

4. *Doltrine.* [*said we shall live*] When Gods people set their hearts too much upon outward things, he useth utterly to take them away from them. The reason is, because, first else they will forget to rely upon him, as they should. Secondly, he loveth them, and will enforce them from all assurance, saving himselfe: this is the cause that he often taketh from his children their strength, health, dearest friends, infants that they love most, &c. The use is, to teach us, for love and delight in these things; as we put our principal

fiance in the Lord, and not be drawne from any duty of godlines, but rather provoked thereunto by them;els (if the Lord love us) he will either take them from us, or make them grievous crosses unto us.

[Remember, and be glad] i. take your pleasure upon us *Verse 21.* while God giveth you power over us [O daughter Edom, that dwellest in the land of V² i. O all ye our enemies, and especially you Edomites that do dwell so neare us, and have bene so cruell against us, Psa. 137. 7. [the cup also that passe through into thee] i. the rod of Gods afflicting hand (for that is ment by cup) shall not be all powred out from me, but thou shalt have thy share in it [thou shalt be drunken] i. such abundance of Gods punishments shall light on thee, as shall utterly overthrow thee [and shalt shew thy nakednesse] i. thy filthinesse shall appeare unto all men.

Doctrin. [rejoyce] The godly must take it patiently that the wicked doe triumph and rejoyce over them, when God doth humble them by affliction. The reason is, because, first, they know it to be the Lords doing. Secondly, they know that the wicked doe but according to their nature. Thirdly, they are assured that God will look upon it in his due time, to deliver them, & punish their enemies. The use is, to teach us, with patience to beare the reproaches of the wicked, praying to the Lord to looke upon it, and redresse it.

Doctrin. [Edom that dwellest &c.] Of all the adversaries that Gods people have, those are the cruellest, that in outward respects are the nearest unto them. The reason is, because, first, they know best their corruptions for which they are afflicted, and the waies to doe them most harme. Secondly, that God might take the rod the heavier, that they may the more earnestly seeke unto him. The use is, to teach us, if we utterly feare God, to look for enemies even of those that are of our owne households *Matth. 10. 36.* for by them shall we learne the greatest measure of patience, seeing they will exercise us most often.

Doctrin. [the cup also, &c.] Whatsoever afflictions the Lord layeth upon his people in this life, the wicked shall be.

punished therewith, in their time. The reason is, because, first, Gods justice cannot let them escape unpunished, seeing they continue therein without repentance. Secondly, judgement doth begin at the house of God. 1. *Pet.* 4. 17. therefore it must end with the ungodly. The use is, to teach us, patiently to beare afflictions; seeing God will shortly cause the cup to passe from us to our adversaries.

4 *Doctrine.* [*drunken*] i. Though the Lord spare his enemies til he have corrected his servants, yet wil he overthrow them with a large measure of his judgements in his due time. The reason, and use heereof is, the same with the last doctrine.

5 *Doctrine.* [*shew thy nakednesse*] The wicked, when God layeth his punishing hand upon them, doe most notoriously manifest the haynousnesse of their finnes. The reason is, because, first, they have no grace to take it patiently, but doe rage at it. Secondly, Gods hand is never upon them for their comfort, but to crush and confound them. The use is, to teach us, if we wil shew our selves to be unlike the wicked, to take afflictions patiently, which they cannot doe.

Vers. 22 [*Thy punishment is accomplished*] i. the punishment of thy finnes (as *verse* 6. for the word properly signifieth sin) shall as certainly have an end, as if it were finished already [*O daughter Sion*] i. O people tender and deare unto me [*he wil not adde to cause thee to goe into captivity*] i. hee will not still continue and increase thy punishment [*hee hath visited thine iniquity O daughter Edom*] i. hee will as certainly powre out his vengeance upon thee, as if it were done already (for the Prophets use the time past when they foretell things to come, to declare the certainty thereof) O *Edoms* most choyce and dainty at this present [*he hath carried thee away for thy finnes*] i. hee will surely drive thee out of thine owne land for thy great wickednesse.

1 *Doctrine.* [*accomplished*] Though the punishments that God layeth upon his people bee never so many and heavie; yet shall they come to an end in due time. The reason is, because, first, God cannot be angry with his people for ever.

Secondly

Secondly, they suffer onely in this life, which is but short. The use is, to teach us; first, with patience to beare whatsoeuer he layeth upon us, seeing it shall continue but for a time. Secondly, not to despaire under the weight of afflictions, seeing GOD will one day wipe all teares from our eyes.

Doctrine. [he hath visited thine, &c.] Whatsoever afflictions the Lord layeth uppon his children in this life, the wicked shall bee punished therewithall in their time, for the reason and use heereof, see *verse 21. Doctr. 3. of this chapter.*

The fift Chapter.

Remember O Lord what is come uppon us] i. O Ver, 1. thou that rulest all things, call to minde what grievous things we doe suffer, [behold, and looke upon our reproach] i. see with consideration, how wee, whom thou hast chosen for thy peculiar people to have thy owne name called uppon by us, are become the scorn of all men.

Doctrine. Generally out of the whole verse, The principall desire of the godly is, that the Lord would weigh their estate. The reason is, because, first, they know him to bee a righteous Iudge, ever dealing favourably with his people. Secondly, their consciences doe tell them, that notwithstanding they are grievous sinners against the Lord, yet the enemies abuse them for the truth sake. The use is, to teach us, in all our distresses to repent unfainedly for our sinnes against the Lord, so may we with a good conscience come unto him with our complaints in our miseries.

Out of this verse may also be gathered the 3. 4. and 5. doctrines of chap. 1. *verse 11.*

[Our profession is turned unto strangers.] i. Our lands are

taken

taken from us, and given to *others* [*our houses unto forerunners*] i. our habitations are enjoyed by those that have no manner of right unto them.

Doftrine. Generally out of the whole verse. God sometimes bringeth his people to so low an ebbe in the things of this life, as he neither leaveth them possessions, nor houses wherein to shroud themselves. The reason is, because, first the things of this life are no part of that promise which hee hath made peculiarly to them. Secondly, he wil let them see that they have no cause to put confidence in worldly things. The use is, to teach us, first, never to promise to our selves an assurance of the things of this life. Secondly, to learne whensoever the Lord taketh them from us, to make lesse account of them, and to repose our affiance more wholly in him.

Vers. 3. [*We are orphanes, and have no fathers*] i. our fathers are either killed with the sword, or dead with the pestilence; & so many of us are left without succour or protection [*our mothers are made widowes*] i. not onely we are fatherlesse, but also our mothers are as desolate widowes, deprived of their husbands, the stay and comfort of their life.

Doftrine. Generally out of the whole verse. It is a grievous punishment of God, and much to be lamented, when God maketh many children fatherlesse, & wives widdowes in any Nation. The reason is, because, first, a speciall strength of the whole commonwealth is taken away, when householders are cut off. Secondly, it is a meanes to fill the Church with all disorders, when fathers of families that should rule every oue his household, be taken away. The use is, to teach us, whensoever we see God to deal so with our countrie, or our selves in particular, to acknowledge it is his heaue hand upon us for our sinnes; and to learne amendment by it.

Vers. 4. [*We drink our waters for money*] i. even water, that is usually common, we are constrained to give money for; yea, though it were of that which was our own [*our wood cometh to us by a price*] i. wee are glad to buy againe that wood, which they have taken by violence from us.

Doftrine. Generally out of the whole verse. Gods people are

as often constrained to buy the benefite and use of that which is their owne. The reason is, because, first, God will make hereby the world more hard unto them, that they may learne to looke unto him the more carefully. Secondly, that the wicked, when God giveth them power over the godly, may shew the cruelty of their disposition more manifestly. The use is, to teach us, to take it patiently, as the lot that God hath appointed us, when such extremities doe fall upon us.

[*Those upon our neckes, persecute us*] i. those that sit over us and presse us downe, doe follow all extremities against us [*we are wearied, and it is not suffered us to rest*] i. we are greatly toyled with miseries on every side, and yet have wee no time of breathing or refreshing.

Doctrine. [*upon our neckes*] In that they were stiffe-necked, and refused to beare the Lords yoke, and thereupon are given over to beare this heaue condition, we learne this doctrine: When Gods people doe beginne to refuse his yoke which is light and easie, he will lay a more grievous burthen upon them. The reason is, because, first, he will let them see by experience, that to serve him is the sweetest life. Secondly, he loveth them, and therefore doth correct them with the rods of men. The use is, to teach us in all our afflictions to acknowledge the heaue hand of God to be most justly provoked against us by our finnes.

Doctrine. [*not suffered us to rest*] The wicked are never satisfied, but doe still continue their hatred against the godly: for the reason and use hereof, see Chap. 3. verse 14. *Dott. 6.*

[*We have given our hand to Egypt*] i. we have stretched out our begging hand to the people of Egypt. [*to Asbur to be satisfied with bread*] i. yea to the Assyrians, our greatest enemies, have wee sought for necessary reliefe: such is our misery.

Doctrine. [*we have given*] It is lawfull for our necessary helpe in the things of this life, to use the assistance of those that be our enemies. The reason is, because, first, the matters of this life are given of God to the just and unjust, to be used

of all the formes of *Adm.* for the reliefe of every articulo. Secondly, the godly are the proper owners of all things in the world, & to seek them when they need them; of whomsoever God maketh the creators thereof. The use is, first, to reprove them that think it not lawfull to buy and sell with; or to be any way beholden unto the wicked. Secondly, to teach us, to use them when other means are denied us, lest we attempt God in despising the meanes.

2 *Doctrine.* [to be satisfied with, &c.] Gods people may come to that want in this life, as to beg their bodily food for the reason and use hereof, see *Chap. 4. verse 4. doth 4.*

Vers. 7 [Our fathers have sinned, and are not] i. our ancestors did transgresse Gods commandments, and yet they are out of the miseries of this life [we beare their finnes] i. we being the sinfull seed of that sinfull generation, doe beare the punishment of their finnes, and of our owne, according to that *Exodus 20. 9. Jer. 32. 18.* not that the finnes are punished for their fathers finnes; for this is alwaies true, *the soule that sinneth shall dye, Ezek. 18. 20.* neither shall the father die for the sinne of the sonne, nor the sonne for the sinne of the father: but the meaning is, that forasmuch as they are not only guiltie of their owne finnes, but also of their fathers, in that they did succed them in their iniquities: therefore had their fathers lesse punishment, and the heavier burthen lyeth upon them.

Doctrine. Generally out of the whole verse. When divers generations continue in one sinne, the Lord useth to punish the latter more severely then the former. The reason is, because, first, the sonne should feare to doe the like, when hee seeth his fathers sinne, *Ezek. 18. 14.* else is his sinne more heynous. Secondly, the longer Gods patience is abused, the greater heape of vengeance is deserved. The use is, to teach us, not to stand upon this; we will doe as our fathers have done: for if we sinne as they did, we must be punished more severely then they were.

Vers. 8 [Servants doe rule over us] i. we are not onely vassals to the Princes, and great men that are our enemies, but even every

every subject, and base fellow, useth us at his pleasure [*non^o rescueth us from their hands*] i. though every man doe us wrong, and vile fellows abuse us, yet no body hath any care to helpe us, or to doe us any justice.

Doctrine. [*servants, &c.*] When the wicked that are in authority doe set themselves to vex the godly, every servant and vile fellow will be ready to adde to their miseries. The reason is, because, first, all the wicked are of one disposition, whether they be high or low. Secondly, ungodly ones will flatter the rulers, and be ready to doe that which will like them, especially if they be evill. The use is, first, to teach magistrates to take heed what they doe, seeing the people be ready to follow them in all evill, for which (as wel as their owne) they shall answer at the day of account. Secondly, to teach us, when rulers set themselves against us for wel-doing, to looke for the enmity of their servants, and of the multitude also.

Doctrine. [*non^o rescueth*] God often layeth great miseries upon his people, and denieth them all means of deliverance, for the reason and use hercof, see Chap. i. verse 7. doct. 3.

[*In our lives*] i. with the toil of our soules, or with the danger of our lives [*we have brought our bread*] i. we have procured unto our selves foode [*before the drinesse of the milderneffe*] i. by reason of the barren and dangerous places, whereto we were constrained to live. Vers. 9

Doctrine. Generally out of the whole verse. The godly do often get necessary food, with the greatest danger and difficulty that can be. The reason is, because, first, the world, and all the favourers thereof are against them. Secondly, God would make them thoroughly weary of this world. The use is, to teach us, not to wonder, or be amazed, when every worldly thing goeth against us, but to looke for it, as our share allotted us in this life.

[*Our skinne was blacke as an oven*] i. Our bodies waxed blacke, even as doth an oven, being continually beaten upon with the flame of the fire that is within us [*with the stormes of passions*] i. with that exceeding sharpe and continual hun-

ger that maketh us, as it were weather-beaten with continuall stormes.

Doctrine. Generally out of the whole verse. The afflictions of Gods people doe often worke a great alteration in their bodies. The reason is, because, first, they are exceeding vehement. Secondly, God will often have them seene (as it were) in their countenance, for the example of others. The use is, to teach us, to looke for afflictions from the Lord, both upon our bodies and soules; and when wee see them upon others, to profit by them, as the good childe doth, when he seeth his brother beaten.

Ver. 11. [*The women were defiled in Sion*] i. The honest and sober matrons did the enemy force and abuse to satisfie their filthy lust, even in the holy place, dedicated to Gods special service [*the virgins in the citie of Iudah*] i. yea and the maidens also in every place where they came, and in the cities that they did overcome.

Doctrine. Generally out of the whole verse. There is no act so filthy, or odious, which the wicked will not do, to accomplish their owne desires. The reason is, because, first, God giveth them over to worke all wickedness with greedinesse. Secondly, Satan ruleth them, who is shamelesse himselfe, and so maketh he all those that are wholly guided by him. The use is, to shew us, unto what horrible condition man commeth, when God leaveth him unto himselfe. Secondly, to teach us, not to trust such as we see given over unto sinne, no not in those things, that shame and civill honesty forbiddeth them to abuse themselves in.

Verse 12. [*The Princes are hanged up by their bands*] i. they make no more reckoning of the honorable men among us, but doe even hang them up like dogs [*the faces of the aged are not honoured*] i. the reverend old men and ancient matrons have no kinde of duty done them, but are utterly despised, as the rest of the people.

Doctrine. Generally out of the whole verse. When God stirreth up the wicked to bee his scourge to punish his people, they have no respect to favour one degree or sexe

more then another. The reason is, because, first, he that is no acceptor of persons doth set them on worke. Secondly, they are generally sinfull in great measure before such a rod cometh upon them. Thirdly, the wicked seeke to satisfie their desires upon all, over whom God giveth them power. The use is, first, to reprove their vanitie that flatter themselves in their sinnes, thinking they shall bee punished among other sinners, because they are great ones, rich or aged. Secondly, to teach us, of what condition soever wee be, to prevent the Lords punishing hand by repentance, or else we shall be sure to feele it extremely, when our sinnes are at the height.

[*They took the young men to grinde*] i. they made our goodly and strong young men, to grinde in the mill, a worke that Asses were usually put unto, being most painfull, and most abject worke. [*the boyes fell under the wood*] i. they caused the young youths to beare such burthens of wood, as the very weight thereof crushed them downe, because they were not able to stand under it.

Doctrin. Generally out of the whole verse. When the wicked doe tyrannize over the godly, they seeke to serve their owne turnes with them, with greater cruelty then they doe with their brut beasts. The reason is, because they beare a hatred unto them: so as, even their mercies are cruell. The use is, to teach us, to pray unto God, that he would never give us over into their hands, or if he doe, to give us especiall strength and patience, seeing they use to deale so cruelly.

[*The old men have ceased from the gate*] i. the grave and ancient men doe no more sit in the gate, according to the ancient manner, Gen. 34. 20. to judge betweene party and party, and to execute justice to all men [*the young men from their song*] i. and the youth also of the people have no joy, neither doe they use any of their honest recreations, which they were wont to use.

Doth [*ceased from, &c.*] It is a grievous plague unto a people, when the seat of justice is overthrowen fro among them.

The reason is, because, first, it bringeth in all confusion and disorder. Secondly, no man can enjoy any thing as his own. Thirdly, every one lieth open to the violence of spoilers, and hath no succour nor redresse, being wronged. The use is, to teach us, first, that it is better to have tyrants governe us, then to be void of all government. Secondly, to pray unto God for the government under which we live, that in the prosperitie thereof we may have peace. Thirdly, to acknowledge all lawfull magistrates to be the speciall ordinances of God, appointed for our good, and therefore to yeeld obedience, and reverence thereunto for conscience sake.

2 *Doctrine.* [young men from] The overthrow of magistracie among a people, taketh all occasions of rejoycing from all sorts of people. The reason is, because, first, many great blessings are lost, and many grievances come upon them which will make the heart heaue. Secondly, they have no safetie, but have cause every one to feare another, & to stand upon his owne guard, as though he were in the midst of his enemies. The use is, to teach us, to pray unto God that hee would never leave us without those heads, and gouernours that may take care to protect us in peace; for if he doe, our life will be more bitter then death it selfe.

3 *Doctrine.* [their song] Honest recreations and delights are to be esteemed among the good blessings that God giveth his people in this life. The reason is, because, first, it is here accounted by the holy Ghost a grieuous thing that they are deprived of them. Secondly, neither body nor mind can continue able and apt to their duties without some intermission, but it is never lawfull to be idle. The use is, first, to reprove them that are so Stoicall, as to thinke no recreation to be allowed by the word of God. Secondly, to teach us, that it is lawfull for us to use those exercises that may recreate either our body wearied with travell, or our minds oppressed with studies, meditations cares of this life, or troubles: so that these cautions bee alwayes observed, first, no part of Gods worship may be abused in it, and therefore swearing, lotteries, &c. must not be there. Secondly, the hindrance of our neighbors

h^{is} profit may not be sought in it, and therefore we may neither desire their company: that should bee about their worldly businesse; nor seeke to profit, nor gaine by the losse of any. Thirdly, it must be used to make us fitter for the more weighty duties of our calling; and therefore wee may not spend whole dayes, or halfe daies therein: for else we make not a recreation, but an occupation of it: *his heart has been*

[*The joy of our hearts doth cease*] i. we have no matter of *Vers. 13* rejoicing left us at all [*our dance is turned into mourning*] i. whereas we have had much cause to be merry, we have now nothing but matter of mourning.

Dollrine. Generally out of the whole verse. Gods people are sometimes in such case, as they have no cause of gladnesse, being on every side beset with crosses and calamities. The reason is, because, first, God will let them see the desert of their finnes. Secondly, the Lord will bring them to a thorough dislike of this world, and a longing after heaven. The use is, to teach us, first, not to condemn any, or to thinke ourselves to be forsaken of God, because of the multitude and greatnesse of afflictions. Secondly, to learne by affliction to set our affections more fervently upon heaven and heavenly things.

[*Our crowne is fallen from our head*] i. all our glory both *Vers. 16* of Church and common wealth, yea and whatsoever thing any private man had wherewith hee was honoured, or any way graced [*we is now to us because we have sinned*] i. a cause of great sorrow and lamentation is upon us: for that wee have transgressed the righteous lawes of the just God, and not yeeked obedience unto him.

Dollrine. Generally out of the whole verse. It is the sinne of the godly that causeth all their afflictions which they doe suffer; which also in their greatest agonies they doe confesse: see *Chap. 1. verse 5. doct. 7. & vers. 2. doct. 2. & vers. 12. doct. 1. & 2.*

[*For this our heart is faint*] i. this grievous estate of our *Vers. 17* finnes doth touch us with the greatest grief [*because of these things*] i. for these great miseries which our finnes have procured

cured us [*our eyes are darkened*] i. our senses are made dull, as usually they are with griefe and sorrow.

I *Doctrine.* [*for this, &c.*] The godly when they are thoroughly touched, are more grieved for their sinnes, then for all the plagues that the Lord layeth upon them in this life. The reason is, because, first, sin in it selfe separateth betwixt God and man, which no kinde of affliction can doe. Secondly, sinne is the cause of afflictions, without which no sorrow could come unto us. The use is, to teach us, to labour with our selves alwayes to be mote displeased with our selves for our offences, then for those punishments which they bring upon us in this life.

2 *Doctrine.* [*because of these things.*] The strength of mans body is more wasted with sorrow and griefe, then with any toile that can befall it in this life. The reason is, because grief riseth from the heart, the fountaine of strength, and spreadeth into every part of the body. The use is, to shew the cause why many are overwhelmed in some troubles, which (and greater also) some are not moved withall; even because the one layeth them, as grievous things, to the heart; the other casteth them, as trifles behinde his heeles. Secondly, to teach us, so to sorrow when afflictions are upon us, as yet we never exceed the meane, lest we make our selves unable to performe the duties of our callings, and so increase our sins by that meanes.

Verf. 18 [*Because of mount Sion, which is desolate*] i. This especially grieveth my hart, that the place where Gods service was wont to be used with great glory to his name, and joy to his people, should be made as a forsaken wilderness [*foxes run in it*] i. such as, with crafty and bloody affection doe spoile the flocke, doe raunge therein at their pleasure.

I *Doctrine.* [*because of mount Sion*] The desolation of the Church of God, is the greatest griefe that can befall Gods people in this life. The reason is, because, first, it bringeth dishonour to God, which is more to be grieved at then the losse of life it selfe, *Exod. 32. 33. Rom. 9. 3. &c.* Secondly, they delight more in the prosperity thereof, then in their other greatest

greatest joy, *Psalm. 137. 6.* The use is, to teach us, to labour with our selves that we never thinke we have attained to any tollerable measure of religion, until Gods glory be the dearest thing unto us of all other.

Doctrine. [verses] The troubles of Gods Church be at the height of her afflictions; when they that hate her, and spoile her, have power over her. The reason is, because, first, no part of Gods honour can be advanced for them. Secondly, every true member of the Church is vexed by them. The use is, to teach us, (as this people did) when such a condition befall-eth the Church of God, to mourne for it, bearing patiently our shares in the miseries of it, and praying heartily to God for the amendment of it.

[*Thou O Lord remainest for ever*] i. howsoever there is oftentimes a change and alteration in this world, and that in thy Church; yet thou abidest the same for ever [*thy seat to generation & generation*] i. the throne; on which thou sittest (for he speaketh after the manner of men) to rule all things is firme, so as thy Church depending upon the assurance of thy power and promise, cannot but continue, howsoever severall generations be punished and cut off for their finnes.

Doctrine. Generally out of the whole verse. The Lord hath from the beginning, and will to the end, and after all generations, rule the world, and all that dwell therein. The reason is, because, all power is of him; and is to bee referred unto him. The use is, to teach us, that howsoever we for our finnes doe vanish away, yet Gods Church shall remaine, though floods of afflictions seeme to drowne every member thereof; seeing it is founded upon his promise that cannot lie, and his power which is able to doe all things. This doctrine, and the same use thereof, is expressed, *Psalm. 102. 24.* to the end.

[*Why hast thou forgotten us for ever*] i. O Lord seeing we are thy people, and thou our God, why is thy heavy hand so upon us, as though thou hadst no care of us, & did forget us?

Why hast thou left us to the hands of our enemies? Why dost thou let us be taken for ever.

Dollrine. [Why &c.] When the godly are most pinched with afflictions, then are their prayers most fervent unto the Lord. The reason is, because, first, afflictions drive away drowsinesse and security. Secondly, the present vexation that troubles doe bring, doth make us pray as earnestly against them, as we are desirous to be rid of them. The use is, to teach us, to know that howsoever an affliction is for the time joyous, but grievous; yet they are profitable to all that are rightly exercised in them, *Heb. 12. 11.*

Vers. 21. [Restore us O Lord to thee, that we may be returned.] O Lord, it is thou alone that must bring us into our former estate of peace and felicity, if ever wee shall be brought unto it: for he speaketh not here of the worke of repentance, but of their outward flourishing estate, such as they had under David and Salomon. *Renew our dayes as of old.* I. let it please thee to alter our estate from this misfortune wherein it is, to that happinesse that it hath beene in former times.

Dollrine. Generally out of the whole verse. It is in the hand of God alone to alter and dispose of the outward estate of all men in this life. The reason is, because all power over all things is in his hand alone. The use is, first, to reprove the that ascribe any thing (when they prosper) unto their owne power or wisdom. Secondly, to teach us to seek unto God alone for successe unto our travailes, whether we labour for the good of the body, or the soule, and to acknowledge his hand that giveth both prosperity and adversity therein.

Dollrine. [As of old.] The experience of Gods former favour, is a notable provocation to cause us still to trust in him, and to call upon him in all our necessities: for the reason and use hereof, see Chap. 3. verse 56. *Doll. 1.*

Vers. 22. [For thou hast broken down our tower, and thou hast made us to be hated.] Lord how can it agree with thy promise and former mercies, now to make no reckning of us? *Thou wilt be exceedingly angry with*

with us i. canst thou shew thy wrath against us above the strength thou hast given us to beare it, and so consume us which are thine inheritance?

Doctrine. Generally out of the whole verse. The consideration of Gods love to his people, and mercifull disposition to do them good, is an assurance unto the godly in their afflictions, that the end shal be joyful. The reason is, because first, they know he hath ever shewed pity to his people, and delivered them out of all their distresses. Secondly, they beleeve that God will doe so with them; seeing, neither his arme is shortned, nor his kindnesse any way abated, there being no change in him. The use is, to teach him in all our troubles not to measure the event of them by our owne sins, or our power to escape them (for shall we be confounded in our selves) but by the due mediation of Gods power and mercy, which he hath promised to employ for ever to the good of his Church, *Matth. 28. 20.* who will be true of his word, though all men be lyars, *Rom. 3. 4.*

*The end of the Lamentations
of Ieremie.*